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SCIENCE AND HEALTH.

VOL. II.

BY

MARY B. GLOVER EDDY.

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SCIENCE AND HEALTH.

CHAPTER VI.

DEMONOLOGY.

THE grandest feature of Biblical history is its honesty, but the portraiture of a Judas was no pleasant task for the loving John, although he fulfilled that task as the ambassador of Truth. It is due to the period that introduces metaphysics and establishes the sovereignty of mind, to protect mankind in general from the abuses of a released power hitherto restrained by law, even the capacity of mortal mind to act without being known or seen *in propria persona* committing the act. The history of the harmless features of mesmerism is yielding to the history of its aggressive forms. The warp and woof of crime hidden in the dark recesses of mortal thought are weaving webs so complicated and subtle they ensnare the age into indolence of inquiry, producing the very apathy on this subject that the criminal desires. Mesmerism has its definition to-day in demonology. Some one has said mesmerism is a problem lending not itself to an easy explanation and development; it implies the exercise of despotic control and is much more likely to be abused by its possessor than employed otherwise for the individual or society.

Some years ago, the history of one of our young students, as known to us and many others, diverged into a

dark channel of its own, whereby the unwise young man reversed our metaphysical method of healing, and subverted his mental power apparently for the purposes of tyranny peculiar to the individual. A stolid moral sense, great want of spiritual sentiment, restless ambition, and envy, embedded in the soil of this student's nature, metaphysics brought to the surface, and he refused to give them up, choosing darkness rather than light. His motives moved in one groove, the desire to subjugate; a despotic will choked his humanity. Carefully veiling his character, through unsurpassed secretiveness, he wore the mask of innocence and youth. But he was young only in years; a marvellous plotter, dark and designing, he was constantly surprising us, and we half shut our eyes to avoid the pain of discovery, while we struggled with the gigantic evil of his character, but failed to destroy it. His nature is understood only as his acts behind the scenes are revealed. The second year of his practice, when we discovered he was malpractising, and told him so, he avowed his intention to do whatever he chose with his mental power, spurning a Christian life, and exulting in the absence of moral restraint. The sick clung to him when he was doing them no good, and he made friends and followers with surprising rapidity, but retained them only so long as his mesmeric influence was kept up and his true character unseen. The habit of his misapplication of mental power grew on him until it became a secret passion of his to produce a state of mind destructive to health, happiness, or morals. His power to heal failed, because of his sins, and if he succeeded with the power of will to remove one disease, it was succeeded by a more malignant one. His mental malprac-

tice has made him a moral leper that would be shunned as the most prolific cause of sickness and sin did the sick understand the cause of their relapses and protracted treatment, the husband the loss of his wife, and the mother the death of her child, etc.

A young lady whom we had restored from hopeless disease to health, he drew to his office, told her she was not restored, and prevailed on her to visit him and he would remove her remaining difficulties. She was in perfect health, and her mother had said so to us. He treated her three times and pronounced her cured. The change was immediately apparent, she grew rapidly ill. Then, by his mesmeric mental treatment, he made her believe that we had caused her relapse, and when her mother sent for us to visit her daughter she was unwilling to be treated by us. Knowing nothing of what this malpractitioner had done, we were astounded at the result, but thought no more of it until we heard of her death. This mesmerist held her with his mind as the serpent holds his victim, until she was dying, and then he stood in a remote part of the room while her friends surrounded her bed, and with her expiring breath she said to them, "Dr. —— did all for me that any one could." Those were unnatural thoughts for the dying, parting with weeping friends, or looking away from earth to heaven. We had not an enemy in the city where we introduced this young student and built him up a practice. He commenced his malpractice or demonology, and then, among the many patients that we procured and healed for him, not one, to our knowledge, remained our friend after they were subject to his silent influence. One of our best friends said to us, "I hope you will

excuse me, but I cannot see you, I suffer so in your presence," when it was proverbial, and had excited his envy, that the patients were often cured and always benefited by talking with us or being in the atmosphere of our mind. She even said she was always better in our presence until then. We were pained at the change and her altered manner, and insisted on her telling us what was our offence. She replied, "In the many years I have known you I was never cognizant of your doing wrong, but you make me suffer now, and I do not love you as I did." We parted in mystery, and our lives have ever since floated apart down the river of years. We could not beg the friendship we hoped to deserve, and never knew until long afterwards the silent influence by which that student, whom we were benefiting daily, severed our friendship. A lady of a very sensitive and appreciative nature, whom we healed instantaneously of a distressing chronic spinal affection, and who had endeared herself to us by many acts of kindness, surprised us one day by complaining that she was suffering from her old difficulties. The cases that we cured had never relapsed before, and we were at a loss what to think. Not finding the cause of her sufferings through our ordinary mental diagnosis, we made inquiries of her, and among other things she said that the aforesaid mesmerist was treating her. Everything was upside down in her symptoms, the case that we had before healed so readily. But her doctor told us she was getting well, and that certain habits had caused the relapse, which was false, as we afterwards learned. A rumor at length came that Mrs. L—— was recalling the kind things she had repeated of us, and was even saying "that we had got angry with her and brought

back her disease." We could but smile at so ridiculous a fancy, and gave no credence to the report, looking forward to her calling on us, when all would be explained. That call we never had the pleasure of receiving, and now we understand why, and the influences that were at work to produce the entire result. The effect he has on the minds of people is mysterious until his method and mesmerism is laid bare. It is incredible that he could make Mrs. L—— think or say that we had made her sick when we were deeply interested in her recovery, and she was appreciative of what we did. We even acknowledge to having some pride as well as sympathy in that case, for it had been intricate to other physicians, and of long standing, and were bitterly disappointed on learning of her relapse. Besides we were far less capable of making her sick than she was of making us so, for we did suffer for her in belief when we healed her, but could not have caused her a pain, and are very thankful now that we have gone beyond suffering for the sick. The only difficulty was the one at work to injure our business and social relations who was not found out then by either of us, and his *modus operandi* discovered. When the aforesaid mesmerist began to attack our students, wrestling in vain against their ironclad armor, he would sometimes turn to their wives, or their husbands, who had not studied metaphysics, and in a few instances succeeded in starting family discords. He ruined a promising student, who was somewhat addicted to intemperance before he learned metaphysics, but when he left our class was thoroughly reformed, and labored in turn to help others abandon their cups. He had totally abstained from strong drinks, and lost his appetite for them,

when the aforesaid mesmerist went to board with him. Shortly afterward they had a slight altercation about their teacher, in which the mesmerist was shown up in no favorable light. Subsequently the reformed student called on us, appeared dejected, and not as courageous regarding himself as usual. We questioned him, and he replied, "I have at times an impetuous desire to drink liquor. I cannot account for this, for I detest it, and have no relish for it; still this strange feeling that I must get intoxicated comes over me at stated periods with an overwhelming force." Being ignorant at that time of the cause of all this, we suggested it might be the chemicalization by which chronic errors sometimes pass off. He replied, "I have treated it for that metaphysically, but without success." A sudden interruption closed our conversation, and we saw him no more; but in three months from that time we learned that he was a demoralized man and a confirmed sot. He never was that before he studied, and the natural effects of metaphysics are to reform and produce good results on all who do not strive against the right. Since having discovered the facts of the aforesaid mesmerist, and watched his increasing crimes up to this date, we clearly understand, from what that unfortunate student said to us, and the mental symptoms he described, that he was treating him mentally and mesmerically to lure him on to his downfall. The husband of a lady who was the patient of this malpractitioner poured out his grief to us and said: "Dr. K—— has destroyed the happiness of my home, ruined my wife, etc;" and, after that, he finished with a double crime by destroying the health of that wronged husband so that he died. We say that he did these things

because we have as much evidence of it as ever we had of the existence of any sin. The symptoms and circumstances of the cases, and the diagnosis of their diseases, proved the unmistakable fact. His career of crime surpasses anything that minds in general can accept at this period. We advised him to marry a young lady whose affections he had won, but he refused; subsequently she was wedded to a nice young man, and then he alienated her affections from her husband. A married lady, and member of the Methodist Church, became his patient, and afterwards went to the South with her husband, whom we had never seen but once before they left the city where we resided. In 1871, after she revisited this city, we had a letter from his wife, in which she wrote, "I do not regret my journey North, you did me so much good with your teachings of virtue and Truth. I gain much spiritually from you." After three years her husband returned to our city, and it was rumored that he had left his wife. In their absence we had a letter but once from the husband, to ask permission to join our class in metaphysics, but requesting that his wife should not be informed of this application. To this we replied in a letter *addressed* to *his wife*. The aforesaid mesmerist had gained such control over his wife that after her husband studied and entered into practice she kept away from her relatives where he was located until this fellow, who had an office in that city, sent for her. We were told by her husband that her only terms for peace with him were that he should vindicate this villain. He refused to do that, and they again separated. He finally sued for a divorce. The night before the trial he said to us his mother's testimony alone was sufficient

to give him the case. We were informed that when she entered the court-room she commenced weeping, and her son afterwards described to us her testimony, and said it was the very opposite of what she had told him the day previously. The mesmerist said to an individual, to our certain knowledge, that he had the entire control of that witness. The husband told us that he divulged the latent facts of the case in court, and testified that the aforesaid mesmerist was, according to his opinion, the despoiler of his home. Not content with the sins already committed, this mental malpractitioner pursued that husband, until he lost his practice and had to change his place of business. Then he infuriated this man to abuse his benefactors, and finally got him mixed up with thieves in a conspiracy, made him an accomplice, brought him to his feet, caused him to take back his charges, and circulate the report that *we* had caused the separation between him and his wife, and this after he had sworn to the opposite facts. Instead of favoring the separation we had insisted on the damage it would be to the cause of metaphysics, and our students will testify they heard us warn him against it. From what he informed us relative to the case we were led to say that his evidence might or might not be valid; the point we sustained was this, — that he must comply with the obligations of a husband or show justifiable cause for non-compliance therewith, else we could not endorse him as a Christian scientist.

The rapid changes in morals produced by this mesmerist are incalculable, but not uncommon when the individual is ignorant of their cause; hence our obligations to introduce to public notice this lurking demonology in our very midst. The unfortunate man above referred to was

apparently hurled into the maelstrom of mesmerism precipitately. He had obtained the publishing of some of our works, and we had a letter from him in March, 1877, handed to us by our husband, that contained the following: —

"I know you would do nothing which you did not conscientiously think right and pertaining to the greatest good of the greatest number, even if necessary to the sacrifice of your own self-interest. I have not done right by you in not reporting, according to agreement, the sales of your book. Truth may again be buried beneath the accumulating dust of centuries by the stopping of your labors. I want the books sold, and would gladly have any one you might sanction take the same off my hands if you think best, as it undoubtedly is."

No change took place with us, and we transacted no new business with him, except to require the payment of our royalty, when we received from him another letter, dated May 30, 1877, containing the following: —

"You have proved yourself unworthy to be the standard bearer of Christian Science, and God will remove from you the means of carrying on this work. I propose to carry it on alone."

We had before noticed those sudden changes come over him, when he would frequently say, "I feel as if I was mesmerized"; but we took no notice of his remark, supposing it was a jest.

The above instance is painful to us and to all who know the cause of it, and we most sincerely hope this individual will regain his normal self-government and the happiness of again being useful, and awake from his false estimate of his best friends.

A young man of some talent, whose father is a Universalist clergyman, entered our class in metaphysics. At its close he expressed perfect satisfaction with our instruction, and remarked, in a very gentlemanly way, "My last lesson is worth all my tuition." He located in business in one of the Southern States, and went into partnership with a student already there. A report of his success reached the aforesaid mesmerist, who asked us if we had heard of it. Our reply in the affirmative, and the remark that we expected it from him, brought the color to his face, and a look of indescribable envy. His remarks were derogatory to that student, ending with, "I hope he will do well, but I am afraid you will be sorry you ever took W—— for a student of metaphysics." The aforesaid W—— promised to write often, but we received no letter for three months. When a letter came we opened it with eager expectations, but only to be shocked with a most abusive epistle, filled with sentences like the following: —

"Restored to myself again I shall be more willing to overlook in you the pains I have already suffered in bearing the load you have put upon me. I ask you to refund to me this amount (five hundred dollars), and I will retire from the cause, but still consider that I am not restored to my former position."

He paid us three hundred dollars for his tuition, practised about six months, and stated in a newspaper article: —

"I have made demonstrations that surprised me by the result, and met with good success in a majority of my cases."

After he returned North he called on us, and threatened to ruin the cause of metaphysical healing unless we paid him the sum specified. He acted like a madman. A friend who overheard his conversation remarked, "It is dangerous for you to be alone with him." We took no notice of his threats, and the subtle mesmerist denounced his conduct, but he could not hide the fact that it pleased him. One day we heard them plotting to injure us, and, opening the door suddenly on them, said, "We have overheard the conversation of these conspirators." They rose, and blandly looking us in the face, one after the other declared we were mistaken, and they entertained the highest respect for us. The case grew complicated. We were constantly taken by surprise, having been deeply interested in their welfare before. The next movement was a series of scurrilous newspaper articles from one of the parties, relative to our system of metaphysical healing. One of the paragraphs was as follows: —

"Now I wish to say to those contemplating the study of this so-called science that it is mesmerism, and nothing else. While I do not deny that mesmerism can be successfully employed many times in curing certain maladies, I do deny the right of any one to teach it clothed with the cloak of moral science."

The above article was written in the early part of 1872, whereas in 1871 we had a letter from his partner in business, in which she wrote: —

"W—— [the author of that article] says he does not question the morality or Christianity of the science, but doubts its application to heal the sick."

We received another letter from that young man, whom the aforesaid mesmerist was rapidly demoralizing, of which we have the attested copy, he having requested us to return the letter, and from which we copy the following: —

"It is evident to me that you desire Dr. —— (the malpractitioner) to leave the city, and I think, also, it would be for your interest to accomplish this end. The relations between he and I are probably of a different nature from what you suppose, as I owe him a debt on the past which, if driving him from —— will accomplish, it can and shall be done. He thinks that I am your greatest enemy, and favors, if either, his side. Let him continue to think so; it will do me no harm. For my part, I rather a person would come out boldly and fearlessly, as you and I did, facing each other, than to sneak like a snake in the grass, spitting his poison venom into them he would slay. I have said I owe Dr. —— on an old score, and the interview I had with him last evening has increased that debt, so that I am now determined, if it be your object also, as two heads are better than one, to drive him from ——.

"Why should we be enemies, especially if we have one great object in common? Perhaps we can be united on this, and the result may be that this city will finally be rid of one of the greatest humbugs that ever disgraced her fair face. All this can be accomplished; but, as I said before, it is necessary to be very cautious, and not let the fact of our communicating together be known, as a friend in the enemy's camp is an advantage not to be overlooked."

The following is our reply to the above letter: —

"The conversation against us that we overheard between you and Dr. —— was in accordance with the purposes that you entertain. We will help you always to do right; but

with regard to your proposition to send Dr. —— out of ——, we recommend that you leave this to God; his sins will find him out. Let each one of us do our duty. Even though so falsely accused, we shall never swerve from the right. If defrauded, and set at naught, God will one day justify his children. You said Dr. —— (the aforesaid mesmerist) denied his indebtedness to us. We can show you, under his own signature, his agreements with us that he has broken, and a note he has never paid of seven hundred and fifty dollars."

The above letter ended our correspondence.

A few months thereafter we had a call from the aforementioned young man, whom the mesmerist was urging on, and whose eyes would occasionally open to his villany and then close again as suddenly, when more opportunity was given the mesmerist to fasten his mind upon him. At this call he apologized for the past by saying he could not account for his conduct unless it was chemicalization. He acknowledged that Dr. —— (the mesmerist) promised to pay him for working against us, but had broken his agreement, and paid him only a portion of it, and refused to pay the balance. He then hesitated, wriggled, but finally insinuated that he now wished to work for us. We assured him his services were not needed, adding, "You have told so many falsehoods about us you would not be believed if you should speak the truth, and you know us better than to insinuate that we would hire you." He acknowledged that he did, and we opened the door and he passed out. We were credibly informed that he went that very night to the office of the mesmerist and scared him into paying the balance of his bribe. Another victim of the aforesaid mesmerist was a young

man who was consumptive, and went to him to be doctored. He was bleeding at the lungs, etc., when he joined our class. Being poor, we receipted to him in full for one half our usual tuition. After our instructions he regained perfect health, and professed great gratitude to us. In speaking of him one day the mesmerist remarked, "B—— is a fool, and you will find how you will come out with him." We replied, "If he is what you say, he is harmless, and with our experience, that is a great consideration." During a period of about five years the mesmerist evidently nourished his hatred and purpose to destroy that young man, and from no cause apparent but our interest in his welfare. He finally accomplished his purpose, and broke up his business relations with us through the aid of his accomplice, who was interested to obtain his position. Their united mesmerism severed a friendship that might have been profitable to us both. We doctored him gratuitously, and his friends when he requested it, gave him business chances that others coveted, etc. He having seen but about seventeen summers when we first knew him, his business mistakes cost us months of labor. He copied for us, and we offered to pay him, but he always refused, saying he was not doing us the good that we were doing him; and that was true, although he was then a good worker for the cause, and rendering us many small services. For his sake we taught the lady whom he wished to marry gratuitously, and endeavored to realize the obligations of the word mother that he had asked permission to call us. A noticeable change commenced in the young man very unlike the fruits of metaphysics. Our students saw it as well as ourself; they also noticed his neglect of the

business that belonged to him, and the losses it caused us. We noticed the change in his disposition, and certain mental symptoms foreign to his constitution, and wholly unlike himself. Had we understood then, as now, the demonology carried on by the aforesaid mesmerist, that young man would have been saved what will be to him the saddest recollection in his whole history. In our will we had bequeathed to him the sum of five thousand dollars, and that will was intact when he sued us and attached our real-estate for more than twenty thousand dollars. In this bill there were charges of fifty cents for carrying up a hod of coal from the cellar, charges for house-hunting, having called on us one evening as we were stepping out to look for a tenement, and begged the favor of accompanying us; charges for his travelling fees and time when he went into Boston on his own business and did some slight errands for us. It was a sad comment on his past.

Think of the element constantly at work in our midst that can drag an upright young man down to dishonesty, and wholly transform sentiments like the following, copied from one of his letters: —

> "O mother mine, God grant I ne'er forget,
> Whatever be my grief or what my joy,
> The unmeasured, unextinguishable debt
> I owe to thee, but find my sweet employ
> Ever through thy remaining days to be
> To thee as faithful as thou wast to me."

In one of his last letters he wrote, "Since the tie of friendship must be broken, let me thank you for past favors." The mystery that attends these social earthquakes is that no occasion is given for them. Not a

sufficient misunderstanding had ever occurred between us for more than a single ripple on the ocean of events, when the individuals would be hating us and plotting some revenge for imaginary causes. That young man won three hundred and fifty dollars from his false bill, and lost five thousand dollars, besides all else that he sacrificed. Let our young men and our old men remember that honesty is the best policy, and let the arch destroyer of the health and morals of our young men and young women boast not himself because sentence against an evil work be not executed speedily. The aforesaid mesmerist remarked in the court-room, with a malignant sneer, to a Christian scientist, "Now what do you think of your Mr. B——?" and she replied, "I think he is better than you are."

From the time we dissolved partnership with the aforesaid mesmerist, because of his depravity, he avowed his intention to injure us, and we have the testimony of those who have heard him say that he would follow us to the grave for that purpose.

A young lady from Boston, who was suffering from ill health and a peculiar grief, became our student, and recovered her health and happiness. Our friendship flowed smoothly; nothing ever occurred to interrupt it, but the argus eye of the mesmerist was on her. He inquired her out thoroughly, and learned that we were strongly attached to her; that was enough. One evening she called on us to present us with a beautiful pair of vases. On leaving she startled us with the remark, "I shall probably never come to see you again, but shall always love you the same as now." We replied, "That will be a poor proof of it, when we reside so near you.

She had no reason for her remark, and claimed none, and we concluded it was merely mirthfulness. We parted with the usual affection, but have never seen her since, and certain unmistakable proofs have convinced us that the aforesaid mesmerist influenced her feelings and action. Another similar case, of a young married lady who had occupied our house with us, whom we had tried to befriend, and who was kind to us; but trifles light as air seemed to part us, and we heard that she claimed we had been making her sick. There is no accounting for such conclusions except on the ground of insanity or the silent arguments or demonology of the aforesaid mesmerist. This lady is not insane, and a kind-hearted woman, that knows too much of the science to conclude in sober earnest that one who has grown to the moral sense of metaphysics is not beyond the possibility of producing disease. There is but one conclusion to be had in the case, and that is the well-acknowledged fact among scientists, that the aforesaid mesmerist is constantly trying to pour this base falsehood and groundless fear into the thoughts of people merely to injure us, disregarding the bad effect his silent arguments have on their health. If these seeds of error that he is sowing take root in their minds they will spring up and bear fruit after their own kind, even the results of error, and make the one sick whose mind he impresses with this falsehood. They must necessarily produce sickness. The entire happiness of the individuals subject to this malpractice and demonology is affected by it if they avail not themselves of the remedy. Nothing but a knowledge of the mesmeric cause producing these abnormal results, and the metaphysical understanding how to meet them and despoil demonology

of its reign of terror, renders it safe for the individual or the community at the present period.

But our Heavenly Father is weighing these deeds of darkness in His own scales, and will adjust the balance, and the weight of his own sins must fall on the individual. We have never departed from one cardinal point of metaphysics, namely, never to encroach on the rights of mind, never to think to trespass in metaphysics more than in physics, never to enter another's thoughts more unceremoniously than his dwelling. In proportion to your advancement in metaphysics it becomes impossible for you to produce disease or to injure another with your mind, and you become a law to yourself never to infringe on the privacy of thought, and to read mind only when it appeals to you for help. We should speak audibly all that we would say to one inaudibly, with the single exception of treating disease. These fundamental rules admit of no exception, unless it be in rare cases, and from a motive to benefit the individual.

A gentleman became interested in metaphysics, having been healed of a dangerous disease by it, and when he began to interest others in the subject the aforesaid mesmerist attacked his health. A Christian scientist rescued him, and the mesmerist, finding he could not succeed in that direction, made an effort to destroy the happiness of his home. This gentleman had been a happy husband and father many years, when, all of a sudden, his wife informed him that she did not love him as formerly; she could assign no cause for this, and did not attempt to, but only acknowledged the fact. The husband disregarded it at first, treating it as a jest, until one day he was startled into the awful realization of the

fact on learning that his wife had left him, taking her two little children with her. His health broke down, and he communicated his trials to a Christian scientist. At this time his wife was more than ever determined not to live with him, and never to return to her pleasant home. But in one week after the Christian scientist was made acquainted with his shocking crime, he destroyed the effects of the mesmerist on this wife; and when this demonology was crushed out, and her mind free to act from its own impulses, her husband received a letter from her, commencing in the old way, "Dearest Charlie," and saying how she yearned to go home. He went to his wife, this time to find her ready to go back to the dear relations she had forsaken, and with her children and her husband she returned to her pleasant home, once more to be happy.

We have known instances where the honest metaphysician had a patient whom the mesmerist wished to obtain, else to stop her recovery. Then his attack was made on the husband, exciting his jealousy, without cause, of his wife's physician, which occasioned her such grief it stopped her recovery. Metaphysics promotes affection, virtue, and peace in families, with individuals, and in the community, whereas the aim of the aforesaid mesmerist is to keep this fact from becoming apparent, and, if possible, to forestall those blessed results. Individuals have applied to our students for help whose cases were induced by the aforesaid mesmerist inflaming their passions. Metaphysics meets all these emergencies, and governs and restores the balance of being to its normal standard. We have known this mesmerist try to sour the disposition, excite the passions and appetites, induce

disease, bring back old complaints, and scare and torture the minds of people. These effects are inseparable from their cause, and the cause must be removed to remove the effects they are producing even on the mesmerist himself. And these results will be found more readily cured, even on those they would injure, in whom the elements of discord do not exist in such proportions, than on the evil mind producing them.

Abiding by the rules of metaphysics prevents any results from the attacks of the mesmerist, not beneficial even to the individual, that do not lift him higher, enlarging his power, and unfolding his latent capacity to meet and master error. Metaphysics sustains and increases by use the power of Truth. This fulfils the Scripture, "They shall take up serpents." Our Christian students have seen children thrown into fits by the hidden influences of mental malpractice, covered with virulent humors from the same cause, etc., etc., and, until they destroyed the effects of this mesmerism, those children could not be cured. But for the skill of Christian scientists the slaughter of innocents at this period, and by the aforesaid means, would gain more hideous proportions than it has already done.

The following is a brief sketch of one of the most diabolical conspiracies that ever disgraced the annals of history, and which we have evidence was carried on by the hidden influences employed in the foregoing plots.

The opening of this daring outrage was an article that appeared in the "Boston Herald," October, 1878, stating that one D. S——, of ——, had disappeared suddenly, and the circumstances indicated that a murder had been

committed. Another article followed, in the same paper, stating that his body had been found, and was lying at the morgue in Boston. Then similar articles flashed out from the press, couched in the same covert malice, and showing no special sympathy for Mrs. Eddy and Christian scientists in general when dropping down to state that Dr. Eddy and E. J. Arens had been arrested for conspiring to murder D. S——. But the murdered man was alive and well, hidden away, and making merry with his friends, — a man considered one of the lowest villains in Boston. The leading dailies in the city, the "Boston Journal," etc., belched forth those damaging articles all over the United States and into Europe before the rebutting testimony could be furnished. Those scurrilous communications were evidently all given to the press at the same time, that they might be issued simultaneously, knowing that any decent moderation would have prevented respectable papers publishing such slander. The plot was laid so adroitly that my husband's counsel advised him to keep silent and give no clew until he had unearthed the diabolical plot. Hence his forbearance to answer those newspaper articles as they deserved.

The individual set up for the pretended victim had been our publisher, and for various and sufficient reasons we had him removed, one of which was that he paid us no royalty on our books as per agreement. This same individual had, a short time previously, sent this threat to us in a letter: "There will be removed from you the means for carrying on your work, and I propose to carry it on alone," etc. And the aforesaid outrage, and those scurrilous public paragraphs, were just in time to check the circulation of our book, "Science and Health," the

second edition of which had been issued but two weeks. The leaders of this conspiracy, in our opinion, never anticipated carrying their foul scheme to the extent they did. To give publicity to their false charges was their principal object, as we infer from many circumstances, two of which we shall name. Last summer, while we were passing the hot season in New Hampshire, those libellous printed paragraphs were introduced at our boarding-house, evidently through the agency of the concocters of that plot, three years ago. Also we have been told, within a few months, that the would-be murdered man, who appeared at some points on the stage as one of the chief actors, inquired in a car, of a stranger, if she had ever heard of one Mrs. Glover Eddy, and how she had tried to get the aforesaid D. S—— murdered! But when this trickster learned that the lady was on her way to our house, he remarked: "I have heard that story, but never believed it myself." The purpose of the plotters was evidently to injure the reputation of metaphysical practice, and to embarrass us for money at a time when they hoped to cripple us in the circulation of our book. This is seen in the fact that our name was in any way introduced in the case when we were not implicated by the law and by the gospel. The only money expended in the case my husband paid his and A————'s counsel, Col. Russell Conwell, and it was one thousand dollars for ferretting out the rascality and preparing the case for trial for both defendants, including the sum paid by Mr. Arens to another lawyer to assist at the trial, of about sixty dollars, and my husband, by me, ten dollars. But when the case was at length ready, the real conspirators unmasked, and the evidence of their guilty complicity

more than ample, the suit was *nol. pros.*, and JUSTICE never got a hearing in that tragedy.

The case was called in the Municipal Court, 1878. The principal witnesses for the prosecution were convicts and inmates of houses of ill-fame in Boston. The detectives put the defendants into court, mainly relying on the testimony of the notorious S——, whose testimony was elaborate in detail.

The principal point of his statement was that he met Dr. Eddy and Arens on a railroad-track in East Cambridge, on the 17th of August, 1878, at 5.30 P.M., to arrange for putting D. S—— out of the way. He said he was certain of the time, having noted it by a seizure on a rum-shop made at 5.30 on that day. Said he had placed the witness C—— in a freight-car to hear whatever conversation might occur, so that his testimony should confirm his own. He further said he was paid money by E. J. Arens, in Boston, and by Dr. Eddy, at his house, in Lynn.

The following testimony relating to the aforesaid case, from the most respectable and reliable people in the community, is a part of the evidence that my husband had hoped to bring into court: —

"SALEM September 17, 1879.

"I, Caroline A. Fifield, being a resident of said Salem, do hereby certify that I was present with Mrs. Dunshee, Mrs. Stackpole, and Mrs. Gray, studying metaphysics with Dr. Asa G. Eddy, at 43 Clifford St., Boston Highlands, on the 17th day of August, 1878, from 2½ P.M. to 5¾ P.M.

"(Signed)

"CAROLINE A. FIFIELD."

"SALEM, Sept. 17, 1879.

"Then the above-named Caroline A. Fifield appeared and made oath to the above-written affidavit.

"Before me,

"IRA J. PATCH, *Justice of the Peace.*"

"I, Margret Dunshee, do depose and say that I am a resident of that part of the city of Boston which was formerly the city of Charlestown, that in August, 1878, I was a student of Dr. Asa. G. Eddy, and that on Saturday, the 17th day of said August, I was in attendance at the house of David Gray, 43 Clifford St., Boston Highlands, and that our recitation commenced on said day at two o'clock and thirty minutes and closed at five o'clock and forty-five minutes P.M., and that there was present then and there, besides myself, Mrs. Gray, Mrs. Stackpole, and Mrs. Fifield.

"MARGRET DUNSHEE."

"COMMONWEALTH OF MASSACHUSETTS, SUFFOLK, S. S.

"BOSTON, Sept. 17, 1879.

"Then personally appeared the above-named Margret Dunshee and made oath that the above statements by her subscribed is true.

"Before me,

"DAVID B. WESTON, *Justice of the Peace.*"

The ride in the horse-cars from the Highlands to East Cambridge would occupy an hour, and Dr. Eddy reached his house in Lynn about 7.15 P.M., having come from Boston Highlands to the Eastern Depot, and returned to his home on the half-past six train. It takes about three quarters of an hour to ride from the Highlands to the depot where he took the cars for home. The following testimony is from the wife of Mr. Charles Rice, of Lynn: —

"Lynn, May 10, 1881.

"I, Miranda R. Rice, being a resident of said Lynn, do hereby certify that I was at No. 8 Broad St., Lynn, on the 17th day of August, 1878, when Dr. Asa G. Eddy reached his home, about seven o'clock and fifteen minutes P.M., having taken the six thirty train from Boston. I recollect it because I waited for him to return that I might hear particulars from his class in Metaphysics.

"Miranda R. Rice."

"Personally appeared before me the above-named Miranda R. Rice, and acknowledged this to be her free act and deed.

"Henry L. Bancroft, *Notary Public.*"

The witness for the prosecution, C——, whom S—— testified was present at the interview in East Cambridge, testified that he did occupy a car as alleged, and heard all that was said, and reaffirmed, in substance, the testimony of S——. A few weeks subsequent to the testimony of the last-named witness for the prosecution, the following letter was received, and is copied verbatim, except the full name; that is not given: —

"To Dr. Asa G. Eddy and E. J. Arens — Feeling that you have been greatly ingured by faulse charges and knowing thair is no truth in my statement that you attempted to hire S—— to kill D. S——, and wishing to retract as far as possible all things I have sed to your ingury I now say that thair is no truth whatever in the statement that I saw you meet S—— at East Cambridge or any other place and pay or offer to pay him any money that I never hurd a conversation betwene you and S—— as testified to by me whethur D. S—— has anything to do with S—— I do not know all I know is that the story I told on the stand is holy faulse and was goten up by S——.

"(Signed) "George A. Collier"

The above letter was afterwards reinforced by the following affidavit, which was made by a justice in Taunton, on the 17th of December, 1878: —

"Bristol, S. S.

"Attleboro', Dec. 17, 1878.

"I, George A. Collier, do on oath depose and say of my own free will, and in order to expose the man who has tried to injure Dr. Asa G. Eddy and E. J. Arens, and that S—— did induce me, by great persuasion, to go with him to East Cambridge from Boston, on or about the 7th day of November last, the day of the hearing in the Municipal Court of Boston in the case of Dr. Asa G. Eddy and E. J. Arens for attempting to hire said S—— to kill one D. S——, and that he showed me the place and the cars that he was going to swear to, and told me what to say in court, and made me repeat the story until I knew it well, so that I could tell the same story that he would, and there was not one word of truth in it all. I never heard a conversation in East Cambridge between said Eddy and Arens and S——, or saw them pay, or offer to pay, S—— any money.

"(Signed) Geo. A. Collier."

Detective P—— went on to the stand and testified that he followed Dr. Eddy to his house, in Lynn, one day, and saw S—— go toward the door. The only time that ever the villain S—— came to our threshold, to any of our knowledge, was the day that the detective came to arrest Dr. Eddy; and that fellow preceded him a few minutes, and had just been ordered from the door by Dr. Eddy because of his impertinent remarks, when the detective, who had him in attendance, rung at the front door, and himself admitted S—— into the house.

The following affidavit is from one of the old and much-respected citizens of Lynn: —

"Lynn, May 12, 1881.

"Detective P—— stated in court, or before the Grand Jury (I think), that Mr.——— and Dr. Eddy were with him at No. 8 Broad St. on a certain day, and paid him some money, while I can state that they were both at 71½ Market St., Lynn, all the forenoon of that day, and at the precise time testified to by said P—— that he was with them at No. 8 Broad St. Mr. P—— has said to me that the testimonies of all the parties in that case were perjuries.

"(Signed) David Austin."

"Personally appeared before me the above-named David Austin, and acknowledged this to be his free act and deed.

"H. L. Bancroft, *Notary Public.*"

Col. Russell Conwell informed us that this same detective had procured the publishing of a letter of ours in newspapers, and statements relative to us, and that, in his opinion, it was done before the trial to influence the public mind adverse to the facts. The following is copied from that letter addressed to the aforesaid D. S——, relative to his malpractice, and which the detective caused to be published in a Boston paper: —

"Your silent arguments (referring to his mental malpractice) to harm me have done me the greatest possible good. In order to meet the emergency Truth has lifted me above my former self, and enabled me to know who is using the argument. God has shut the mouth of the lions. Think solemnly of the cost to yourself. I want you to be good, and happy in being good, for you never can be happy without it. Have I taught you faithfully the way of happiness,

and rebuked sternly all that could turn you aside from this path? If I have, then I was your friend, and risked much to do you good."

The word *risked* was changed to a term of opposite meaning.

The editors of the leading newspapers, such as had entertained no motives to injure the cause of Christian healing, made honorable amends for the articles that got into their columns. The following we clipped from the "Boston Evening Transcript," Feb. 22, 1879:—

"That Conspiracy.

"The case brought by D. S—— last Oct., against Dr. Eddy and E. J. Arens, of Lynn, has been *nol. pros'd.* The confession, under oath, of one of the real conspirators, that he was employed to testify falsely, is supported by other direct evidence. Dr. Eddy was President of the Association that expelled D. S——. He is a member of the Baptist Church, and bears an excellent character. Mrs. Glover Eddy's most intimate acquaintances say her life and teachings are of the highest character, and believe that the motive of D. S—— was to injure the Christian Scientists, and to impede the sale of her book."

May the hour be not afar when the kindling rays of divine Love shall lift the long night of ignorance and crime, flooding the world with light, and establishing universal brotherhood, "peace on earth and good will to man"!

The State removed the aforesaid detective, the other two principal witnesses were taken to jails on previous charges; but those individuals evidently most guilty, and who, it is believed by competent judges, instigated

the plot, had sheltered themselves behind so many circumstances, and so wrought back of others in all they did, they have not yet been tried by human law, and await their sentence from a higher tribunal.

After the *nol. pros.*, on the very day that our husband's counsel had promised to procure the arrest of D. S——, he was confined to his bed with a severe attack of sickness. We went to see him; a lady, who is a Christian Scientist, accompanied us, and will testify that we used no other means but to destroy the effects upon him of the aforesaid mesmerist and his accomplice; and when this was done he rose from his bed, dressed himself, went into Boston and lectured that evening.

The mental malpractitioners managed that entire plot; and if the leading demonologist can exercise the power over mind, and govern the conclusions and acts of people as he has boasted to us that he could do, he had ample motives for the exercise of his demonology from the fact that a civil suit was pending against him for the collection of a note of one thousand dollars, which suit Mr. Arens was jointly interested in. When Mr. Arens's case was called in the lower court, the mesmerist had that civil suit tried in the Superior Court, before a jury; and, owing to the circumstances, and certain proceedings not herein mentioned, he won that suit that he had lost in a previous trial, without even a plea in its behalf, so clear did the able judge consider the case. Exceptions were taken, and the case was granted another trial; when lo! the note, and letter corroborating its value, slipped from the hands of lawyer Clark, of Lynn, and has never since been found. But those letters, containing important evi-

dence that disappeared with that note, are attested, and some of their contents are as follows : —

"LYNN, MASS., Sept. 18, 1879.

"We hereby certify that we have seen letters signed by R—— K——, and we heard him swear the signature was his own, containing, among other things, substantially the statements, 'I know you will do right with regard to the bond. If I am successful in business I shall not stop with the payment of the note, as I feel I can never repay you for what you have done for me. Think not that all your efforts in my behalf have been in vain; each line and precept have helped to destroy some error. If an agreement is to be given let it be one that will be available.'

"(Signed) EDWARD J. ARENS."

"ESSEX, S. S.

"SEP. 23, 1879.

Then personally appeared the above-named Edward J. Arens and made oath that the above affidavit by him subscribed is true.

"Before me,

"NATHAN D. A. CLARKE,
"*Justice of the Peace.*"

The author of the letter referred to in the above testimony took down his sign that had on it Dr. —— while he went into court and testified that he was not practising as a doctor, that our instructions to him in metaphysics were of no value, and no one could practise them; but he was here compelled by the court to acknowledge that he had CLAIMED for eight years to be practising them with great pecuniary success. He stated, under oath, that he had paid the full amount of his note in the winter of 1871; but when shown a receipt from us for two hun-

dred and fifty dollars paid on the note in the summer of 1871, he acknowledged that he had paid that at the date of the receipt. After the case was tried he put up his sign again of Dr. ——, and claimed to practise as before. It is painful to instance these terrible derelictions from rectitude, but it becomes a stern duty when we are obliged to unveil error in self-defence. Justice demands that the truth shall occasionally be spoken when falsehood has so long been heard.

On Christmas morning of 1879 Mr. Arens called on us. After a mutual exchange of kind congratulations tears filled his eyes, and he said: "I have been hating you dreadfully, Mrs. Eddy, and am here to confess it, for I now know the cause. When I was feeling so hard towards you it occurred to me it was the aforesaid mesmerist producing this effect, and when I met it as that metaphysically, it destroyed it, my feelings changed at once, and I feel the same friendship for you as before." We assured him that we should have the same interest in his welfare as ever, so long as he did right, and hoped he would always escape the snare of the spoiler. He has mentioned this circumstance to another student, Mr. James Howard. Our husband was present at the time he said it. We append the following affidavit of a student: —

"Lynn, September 13, 1879.

"I, Edward J. Arens, of Boston, in the county of Suffolk and commonwealth of Massachusetts, do hereby depose and say that I am acquainted with Asa G. Eddy and Mary B. G. Eddy, his wife, both of Lynn, in said commonwealth; that I studied with said Asa G. Eddy and Mary B. G. Eddy her metaphysical method of treating disease, of which I understand she is the discoverer; that I know them both to be

persons of upright character and strictly moral, and have never known either of them to do anything which was at all contrary to the principles of uprightness and the strictest rectitude. They teach their students that obedience to the ten commandments is the only foundation upon which they can build success, and I have never known either of them to violate any of said commandments, or to counsel a violation of any of them.

"(Signed) E. J. ARENS."

"ESSEX, S. S.

"SEPTEMBER 13, 1879.

"Then personally appeared the above-named Edward J. Arens, and made oath that the above statement by him subscribed is true.

"Before me,

"NATHAN D. CLARKE,
"*Justice of the Peace.*"

It has been the aim of the aforesaid mesmerist for twelve years to impress the public sentiment with the exact opposite of almost all the facts relative to our feelings, our motives, and our history. Strange to say, this implacable enemy is one of those for whom we have labored the most unselfishly and gratuitously to qualify him for usefulness. This result has been marked since ever we taught metaphysics and charged ourself with preparing the students, through the salutary effects of Truth, to heal the sick. Realizing the solemn responsibility they assume, and the power they possess to do good or evil through a mental method, we impress our students with the need of the seal of metaphysics, the moral and spiritual qualifications, well knowing it becomes an impossibility to learn the way in the direction

that we have walked and to the extent that we have demonstrated, and to be a malpractitioner, pursuing the wrong way, or the very opposite of metaphysics and what enables the student to reach our demonstration.

It is not disputed by those who know us that the advantage of being the discoverer and founder at this period of metaphysical healing gives us a thorough understanding of mental power, and the ability of wielding it, beyond what we can develop in a student with but one to our many years of experience. Hence the folly to urge the falsehood of the malpractitioner, namely, that we are a mesmerist, and yet defeated in injuring them, while they boast of their success in injuring us, with having carried out their evil designs with impunity; and there is but one of them to about a hundred honest and skilful metaphysicians. We have been at work building up the cause while they were busy trying to tear it down, or lining their pockets from our labors instead of doing good and healing the sick.

About sixteen years ago we first introduced metaphysical healing into the State of Massachusetts, and taught the first student. We had no one to help us then in this great undertaking, and the Spiritualists, in general, opposed us because we had something besides mediumship to found our system upon, and a demonstration that included no error when wrought in its science.

Among our very first students was the mesmerist aforesaid, who has followed the cause of metaphysical healing as a hound follows his prey, to hunt down every promising student if he cannot place them in his track and on his pursuit. Never but one of our students was a voluntary malpractitioner; he has made many others.

He has worked with as malignant a purpose to injure the students as to wound their teacher and hinder the cause; but he has only injured them who have attempted to compromise with him through fear or a mistaken policy. Those whom he still pursues are rising higher and learning more rapidly because of the more ample field this affords them in which to learn the entire workings of mortal mind and the law of God concerning error; yea, the penalty and the reward lying in the path of this metaphysical problem. This malpractitioner tried his best to break down our health before we learned the cause of our sufferings. It was difficult for us to credit the facts of his malice or to admit they lie within the pale of mortal thought. Because this error was so remote from the border lands of metaphysical science we never fully fathomed its workings until the summer of 1880, and to our Father we owe it that we have found the facts of immortal Mind more than equal to meet the fables of mortal mind, that, like the silly moth, singeing its wings in the light, falls to dust. We rejoice that our experience from the malicious arrows aimed at us through the unseen and subtle agency aforesaid has helped others, enabling them to know how to meet this hidden element without having to learn their way.

In the interests of truth we ought to say that never a lawsuit has entered into our history voluntarily. We have suffered great losses and the direst injustice rather than go to law, for we always considered a lawsuit, of two evils, the greatest. About two years ago the persuasions of a student awakened our convictions that we might be doing wrong in permitting students to break their obligations with us, refuse the payment of their

notes, and to deny their consideration when they were filling their pockets by their claims to be practising that for which they refused to pay us. The student who argued this point to us so convincingly offered to take the notes and collect them, without any participation of ours; we trusted him with the whole affair, doing only what he told us, for we were utterly ignorant of legal proceedings.

It was alleged indirectly in the "Newburyport Herald" that we caused a bill to be filed in the Supreme Court to restrain a student of ours from practising mesmerism. That statement was utterly false. It was a student who did that, contrary to our advice and judgment, and we have the affidavit of the reluctant plaintiff certifying to this fact.

Having instanced a few cases of the evil workings of the hidden agency in our midst, our readers may feel an interest to learn somewhat of the indications of this mental malpractice or demonology. It has no outward signs, such as ordinarily indicate mesmerism, and its effects are far more subtle because of this. Its tendency is to sour the disposition, to occasion great fear of disease, dread, and discouragement, to cause a relapse of former diseases, to produce new ones, to create dislikes or indifference to friends, to produce sufferings in the head, in fine, every evil that demonology includes and that metaphysics destroys. If it be students of ours whom he attacks, the malpractitioner and aforesaid mesmerist tries to produce in their minds a hatred towards us, even as the assassin puts out the light before committing his deed. He knows this error would injure the student, impede his progress, and produce the results of error on health and morals, and he does it as much for

that effect on him as to injure us. With the error of his own evil nature thrown into the scale, and by reversing the arguments of Truth, he attempts to make sickness through a silent mental process, even as the metaphysician restores health by the opposite mental process. In his mental argument to frighten an individual and build up a belief of disease, he includes another one, namely, to make that individual believe that some one else is doing this, and he cannot be healed unless he is treated for the effects that individual is supposed to be producing on him. This last infirmity of sin is possible only to mesmerism, and, like all the rest, is impossible in metaphysics. Mesmerism can make mortals believe a lie, but metaphysics cannot; it can only make them unbelieve it. Mesmerism can tell one to perform certain acts at stated times, or he will suffer, and bring about this infernal re-result, unless this individual knows his remedy.

To accomplish the double wrong of reducing the honest practitioner's success to a level with his own loss, and prevent the community seeing the difference between the right and wrong practice, as well as to injure our reputation as a teacher, the malpractitioner and aforesaid mesmerist exerts his utmost power. And he accomplishes his wicked purposes with those who know not how to meet his subtlety, and destroys health, happiness, and life, where a less evil mind, using his very process, would fail to accomplish it, having less malignancy and error to pour into the result. Sensuality, envy, malice, hatred, and revenge must co-operate in the individual mind that can carry out demonology as aforesaid. "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit."

We have the original copies of all, and much more than is herein given, in evidence of what is stated. We have not exposed one half the wickedness that has been committed unseen, and the purposes achieved by it and the falsehoods uttered of us in order to accomplish those purposes. We wait, before doing this, with the hope that the perpetrators thereof will repent and forsake their sins forever. Some of the individuals before referred to offer indications of this reform, and favor the hope that God is wresting them from the iron control of the hopeless sinner who has instigated and carried out this programme of crimes so far as it has succeeded. May Heaven aid those whom he has lured from positions of usefulness and rectitude of conduct into the gloom of his own night of sin, to return and "enter while there's room"! There are many mansions in the Father's house, many places in infinite Love where reform is ample to furnish the passport into God's presence, the divine Light and Love.

Years ago, when first we discovered the metaphysical science of healing, we gained so clear a sense of its moral obligations it has never left us, but is as abiding and imperative in its claims as our first recognition along with it of the great fact, so far off to other minds, namely, that, in reality there is no disease, and it is a Christian duty to make this appear. Both these glorious recognitions came together, and commenced at once destroying sickness and sin in us; and then we knew our discovery was based on a Divine Principle, and would stand forever. We have too distinct an understanding that sickness is a belief only, and not the reality of existence, to form it with our mind, or to impress upon another mind an image

of disease, or to produce disease in any way, and so distinct a sense of the suffering that sin occasions that no motive could be sufficient to induce us to do wrong intentionally and with premeditation. In years past we suffered greatly for the sick when healing them, but even that is all over now, and we cannot suffer for them. But when we did suffer in belief, our joy was so great in removing others sufferings that we bore ours cheerfully and willingly. This self-sacrificing love has never left us, but grows stronger every year of our earth life; and no sense of having been wronged can ever transform the moral sense that has reached this point to ever retreat and go to injuring one's fellow-beings, for it has reached the unselfish state that lays itself willingly on the altar. Our thoughts can benefit the sick, but they can never injure them. Metaphysics can destroy disease, but it cannot create it, whereas mesmerism claims to do both. Even if we should argue against the recovery of the sick, or for the healthy to become sick, after the method of the malpractitioner, we could not produce their results. But we can occupy a position retributive to malpractice, and the result of metaphysical science is like the two-edged sword guarding the Tree of Life.

The Nero of to-day, regaling himself through a mental method with the tortures of individuals, is repeating history, and will fall upon his own sword, and it shall pierce him through. Let him remember this when, in the dark recesses of thought, he is robbing, committing adultery, and killing; when he is attempting to turn friend away from friend, ruthlessly stabbing the quivering heart; when he is clipping the thread of life, and giving to the grave youth and its rainbow hues; when he is turn-

ing back the reviving sufferer to her bed of pain, clouding her first morning after years of night; and the Nemesis of that hour shall point to the tyrant's fate, who falls at length upon the sword of justice.

In warfare with error we attack with intent to kill, and the wounded or cornered beast turns on its assailant. Error bites the heel while we are wounding its head. The Revelator saw this hour, but he also saw wisdom and virtue enthroned, holding converse with men, and she stood in open enmity with the "strange woman," or the sensuous attractions, for wisdom and purity are the central group of Christianity.

We have found it important to uncover sin in order to destroy it; and if the sinner hates you for this, it is because he is unwilling to reform. When pioneering a reform, the merits of our measures, and the truth we advocate, must be understood before we are understood. The birth of a great idea comes with pain and travail; in its infancy, we have toil and sacrifice; in its advancing stages, envy and rivalry; but when our nursling is menaced we clasp it more tenderly, and when he is a man he speaks for himself and mother.

Nothing save dishonesty in the individual that comprehends in the least metaphysical science could prompt him to practise mesmerism and call it metaphysics.

There is but one possible way of doing evil through a mental method of treating disease, and this is mesmerism, that controls the mind with error instead of Truth. Whoever has witnessed the exhibitions of mesmerism has seen it stiffen a joint, suspend thought, produce pain, and move the individual mind to whatever issues intended, proving beyond a doubt that by mortal mind

alone the body can be affected injuriously. It is a law of metaphysics that the truth relating to health and being, when brought to bear upon mortal mind, acts favorably upon the body. The mental malpractitioner disregards the stern moral rules of metaphysics, and employs only that portion of our system which relates to the power of mind over the body, and misuses that. Perverting the best method brings out the worst, even its opposite. It is not generally understood how to prevent the bad effects of mesmerism, or known what is producing these effects. If the right mental practice can restore health, as is proven beyond a question, it is self-evident that the malpractice can impair the health of those ignorant of the cause and how to treat it. But whoever attempts this malpractice will destroy his ability in metaphysics.

The physician would be condemned for adulterating his medicine. Remember the medicine of metaphysics is mind, and dishonesty, sensuality, falsehood, and revenge are not the ingredients of mind that heal the sick. The mesmerist employs one belief to destroy another belief; therefore, if he heals the sick according to belief, it is the bigger error healing the lesser, and occupying the ground itself, leaving the case worse than it found it, grasped in the power of the strongest error.

The mesmerizer can help his patient only through the power of his will, and not the power of Truth; therefore a bad effect can only follow his practice. Talking right and acting wrong is not metaphysics whereby Truth heals the sick; such a position is the very opposite of Truth, and will show itself in results on the sick. If they improve at first under such treatment the cases will relapse and be more difficult to cure than at first. To control

mind from sinister motives destroys your power to heal from the right motive. If you had the inclination and power to malpractise, the science of metaphysics would destroy them both. A mental malpractitioner has never understood metaphysics, and cannot demonstrate it. Physical methods of malice often show themselves and defeat their own purposes; falsehoods uttered aloud can be met with rebutting testimony; but a silent mental process of impregnating into the mind, and thence into the body, suffering, disease, fear, hatred, sensuality, etc., is "Satan let loose," the sin that "standeth in holy places," more subtle than all other beasts of the field, a crime at which every one should shudder either to become the victim or the perpetrator. We hope the years that we have labored to help the human race through the curative agent of mind have also furnished the means to stop this trespass on mental healing.

Having traversed faithfully the realm of metaphysics, and found in this field of inquiry the mental cause and its physical effect, we ought to understand, and do, what we are saying. You would not deny the mathematician the right to say what has wrought an example incorrectly, or deny the musician who gives the true tone the ability to detect the discord.

Mortal mind affects the body to good or bad results, and has found a way of reaching other minds, and governing the body, unknown to the individual, as directly, and with more certainty, than the mesmerist who comes honestly before the footlights with his performance.

If one decent deed is done by the mental malpractitioner, ten that are terrible are also done; and if one disease is allayed by this mental outlaw, another one,

more dangerous is induced. Mesmerism is practised both with and without manipulation; but the evil deed without a sign is also done by the manipulator and mental malpractitioner.

Without doubt there are honest individuals practising mesmerism, not knowing their method is unsafe. But those are not the dangerous doctors of whom we speak. It is the malicious mesmerist, the mental malpractitioner, to whom we refer, that avails himself of a secret method on every occasion or on any to influence the mind in the direction that envy, vanity, avarice, sensuality, or revenge dictates. We have little faith in a mental practitioner who does not come under the most solemn restraint in his practice. The real metaphysician alone is safe from the encroachment of this mental power, released to do good, when it is turned to the opposite practice of mesmerism. The exhibitor of this barefaced insolence of mesmerism shocks you with his much ado about nothing, but is satisfied to take his fee and retire. The secret mental assassin stalks abroad, and needs to be branded to be known in what he is doing. Why we take so few students is because of the great danger there is in promiscuously teaching metaphysics, or the power of mind to do good, lest it abuse that trust, forsake metaphysics, and this developed mental power becomes the steam of physics and the extracts and essences of evil. I shudder when I remember that God is just and see a student of metaphysics dare, for the petty consideration of money, teach his slight knowledge, and perhaps his want of it, to all whom he can obtain for hearers, even when he knows the danger of doing this before the community is prepared for self-defence. Since ever we have

been in the metaphysical field we have had but a little over two hundred pupils, and but three of these are known malpractitioners; and never but one of our students have yet passed the change called death.

The hue of the individual mind is reflected on the patient. The effects of the truth he utters and the error he indulges are both communicated from the practitioner, and their effect on the sick tells which predominates. The sick cannot afford to risk the effects of mesmerism because it has appeared to help them. What is termed material poisons produce present relief, but you admit they are dangerous in the final result. There are certain self-evident facts; this is one of them: that whoever practises the metaphysics we teach, through which the divine Mind pours in upon the age light and healing, cannot malpractise.

As metaphysics is understood, the thoughts that mortal mind embraces envy, malice, hate, etc., will be laid bare, and the evil intent cannot be hidden. We can even now plainly see the individual with the thought or evil intent that he sends forth; he cannot hide from us now when he is trying to produce sickness or work an evil result. Hence the strenuous arguments of the malpractitioner to separate us from our students to prevent the benefit of this knowledge being communicated to them; and the more confidence he has in his power to injure them if he succeeds in doing it. If he can keep one ignorant of what he is trying to do, and with his arguments make them believe he is not trying to influence his thoughts and conclusions, the mesmerist is satisfied to work on, having faith in the results.

There is another evil prevailing in our land, to which

it is our duty to allude; namely, the ignorant verdict of clairvoyance. We would not be understood as censuring the individual, but the mistake. None should suppose the guessing of this class harmless, or that their descriptions and private verdict, perhaps imperilling the character, the liberty, or life of a fellow-being, has no effect upon the community. The evidence or testimony of clairvoyance is not reliable, being based on the uncertain foundation of mortal beliefs and opinions, and governed by other minds instead of fixed facts.

The evidence was clear that mind alone killed the felon on whom the Oxford students experimented twenty-five years ago. This evidence of the power that mind exercises over the body has accumulated in weight and clearness until it culminates at this period in scientific statement and proof. Our courts recognize the evidence that goes to prove the committal of a crime; then, if it be clear that the mind of one mortal has killed another, is not the mind proved a murderer, and shall not the man be sentenced whose mind, with malice aforethought, kills? His hands, without mind to aid them, could not murder; but it is proven that his mind, without the aid of his hands, has killed. Our courts examine, judge, and sentence mind, not matter. Our legislators enact laws to govern mind, not matter, to restrain evil in the mind of man, to prevent it from deeds of violence, and to punish those deeds. To say, then, that our courts have no jurisdiction over mind contradicts precedents and admits their power limited to matter, and mind an outlaw that defies justice. But, we ask, can matter commit a crime, can matter be punished, and can you separate mind from that over which our courts hold jurisdiction? Mortal

mind, and not matter, is the criminal in every case, and law defines, and the court sentences, crime according to the motive.

Those words of Judge Parmenter, at the decision of a case in Boston, are destined to become historic. He said: "I see no reason why metaphysics are not as important to medicine as to mechanics or mathematics. The crimes committed mentally are drifting the age towards self-defence; we hope the method it adopts will be more humane than in periods past. The re-establishment of the Christian era, or the mediæval period of metaphysics, will be one of moderation and peace; but the reinauguration of this period will be met with demonology, or the unlicensed cruelty of mortal mind, that will compel mankind to learn metaphysics for a refuge and defence. Then shall be fulfilled the Scripture, 'The wrath of man shall praise Thee, and the remainder thereof Thou shalt restrain.' The individual who employs his developed mental powers, like an escaped felon, to commit atrocities according to opportunity, is safe at no period. God hath laid his hand upon him, justice is manacling him. Behold the cloud 'no bigger than a man's hand,' rising in the horizon of Truth, to pour down upon his guilty head the hailstones of doom. The millstones of envy and malice are weighing down that mortal mind to the depths of its evil nature, where the cankering chains of sin will hold it until suffering balances the account, loosens their cold clasp, subdues the perverse will, and quenches in agony the fires of remorse. Aggravation of error foretells its doom, repeating the pagan opinion, "Whom the gods destroy they first make mad."

From physics to metaphysics is full many a league in

the line of light, but from the use of inanimate drugs to pass to the misuse of mortal mind, is to drop from the platform of manhood into the mire of folly and iniquity. To reckon against the course of honesty and humility is to push against the current that runs heavenward. Let the age that sits in judgment on the occult science of Mind sanction only such methods as are demonstrable science, and classify with St. Paul, — "Now the works of the flesh are manifest, which are these: adultery, fornication, idolatry, variance, emulations, wrath, WITCHCRAFT.

CHAPTER VII.

IMPOSITION AND DEMONSTRATION.

PHENOMENA not understood surround us, every day is a mystery, while we are pecking our shells to learn somewhat of our surroundings and to enter the vast laboratory of the real.

That which accomplishes a sinister purpose that harms our neighbors, or that creeds need to pardon, is unknown in the realm of Life, Truth, and Love; and there is no other realm of the real.

As metaphysical science is learned, spiritualism and mediumship will be seen beliefs, that neither originate with "spirits" nor in heaven, but on earth and with mortals. They are beliefs that proceed from person, and have no principle, products of mortal and erring minds, not the immortal Mind, and are error instead of Truth. The origin of these beliefs is material instead of spiritual; and all theories proceeding from such a source are the offspring of sense instead of science. They have either a material basis or a limited one; they start from what is supposed to be a material body or a finite form, supposed to have a soul inside of it; and both these starting-points are inadmissible in science.

Blind to the impossibility that the sensual can be the medium of the spiritual, and the finite the medium of the

infinite, spiritualists reason as incorrectly as to say that Stygian darkness emits a sunbeam. When we become Spirit we shall have but one mind, for there is no room for more if that One *is infinite*. Do we yet understand that saying, "I and Father are one"? We must reckon the I from the stand-point of a Principle, and leave the form, as it is the reflection of life and intelligence. The identity or idea of all that really is continues, but there is no Soul or Principle in the idea. Close your eyes and dream you see a flower; then learn that a flower is a product of mind, one of the forms of thought. Close them again, and see a man and woman, and learn therefrom that they also are the images that mind holds and evolves, and the image has no Life or intelligence of its own in any case, and there can be no material manifestation of Mind. Every creation of immortal mind has its distinct identity, order, and character, from the blade of grass to a star. The question to-day is, whether the "I" is Principle or person, Soul and body, God and man; and whether Life is in the flower or the creative and governing Principle outside of it.

A suffering, sinning, and dying condition, such as must ever remain while the belief of Soul in body and intelligence in man or materiality remains, cannot be preferable to the sinless joy and perfect harmony that a recognition of Life as Spirit confers; possessing all beauty and good, and yet without a single pleasure or pain of body. This state is attainable only through science; death can never hasten it, and death must be overcome before we can arrive at it. Rejecting a personal God, to make a God of persons, is equally fatal to the science of being. That persons are "spirits" is a mistake, for Spirit *is* God,

and there is but one God. A belief in "spirits" belongs to the darker ages. There is no evil in Spirit. Nothing is real or eternal but good, or the idea of goodness. Evil has neither identity nor individuality, and is a belief.

Charles Sumner's unswerving adherence to right made him present more than others the true idea, and less than others the beliefs of man. His professions were few, his acts colossal.

Science never caused a retrograde step or a return to positions outgrown. To conclude that the so-called dead and living commune together, is to decide their unfitness for separate states of existence, and lays bare the mistaken belief that a man dies as matter, and then comes to life again as Spirit, alias God. The so-called dead must appear to the senses as tangible and material as ever they were, or the senses can take no cognizance of them. Any midway to those states is a myth. Absolute Truth is only true; and absolute error is more readily corrected than the half-way positions of mortal mind. Spiritualism assigns to the dead a state of transition resembling blighted buds or mortal mildew, a poor purgatory, where their chances for something narrow into nothing, and they must return to the old stand-points.

Jesus said, "He is not dead but sleepeth," and brought back Lazarus's former sense of things with his own understanding that he never died If you could waken yourself and others from the belief of the death of man, you might lay claim to spirituality, and the actual presence of those you say have died. When the imaginary correspondence between the departed, called "spirits," and the individual here, supposed to be a spirit in matter, is found a myth, error will have less of a life-lease, and

humanity a more profitable and rational field of labor. When being is understood spiritually, Life will be recognized as neither material nor personal, but found only in God, universal good, and the belief that life or mind was ever in a finite form will be destroyed; then it will be understood that Spirit never entered, or was resurrected from dust. Thus advanced to the understanding of Spirit, man can no more commune with matter than a tree can return to the soil and seed.

The period required for this dream of life in matter, embracing the so-called pleasures and pains of the body, to vanish, "no man knoweth, not the Son but the Father." It will be of longer or shorter duration, according to the tenacity of error. What advantage, then, would it be to us or to the departed to prolong that state, and so prolong the error or belief of Spirit in a form, the infinite in finites, Soul in sense, and Mind confined by its own belief, or mortal sense.

There is not as much evidence of intercommunion between the so-called dead and living as the sick have that matter or the body suffers, has sensation, etc.; and this evidence science destroys. When the so-called medium understands even in part the science of being, his belief of mediumship is gone, and he can no longer produce the manifestations said to originate with departed "spirits," but which are contingent on his own finite and material sense.

Scientific phenomena are based on a demonstrable principle, and should be explained by science; interpreted by a belief or ism, they cannot be understood, and are subject to gross abuses. Error is a network of mystery that cannot be linked with Truth and immortality; the gulf is

impassable that separates the belief of life in matter from the great fact of eternal Life not subject to death. The natural result of an attempt to unite such opposites as Spirit and matter, the infinite and finite, is discord, seen in sin, sickness, and death, and the mischief and mistake of mediumship. As soon think to mingle fire and frost as Spirit and matter, for in either case one belief would destroy the other, for there is but one. That immortal Mind or Spirit communes with mortal mind through electricity, or a sinner, is ridiculous, and if it were true it would destroy the order and harmony of bliss. If communion were possible between the so-called dead and living, the departed would have to go backward in the scale of being, like the oak returning to its primitive acorn, and the so-called medium advance to Life independent of matter, like the acorn, becoming instantaneously an oak. Again, if a person was on communicable terms with Spirit, there would be no appearance of finite life, no action, animal or organic, in the body, and to restore that material condition would be as impossible as to restore an acorn absorbed into a germ and risen above soil and seed. The seed that has germinated higher has given place to a new form and state of existence; and when the belief of life in matter has given birth to a new germination, it has left the old condition, never to return to it. No correspondence or communion exists between the two opposite beliefs of having died and never having died.

There is but one possible moment when the so-called dead and living commune together, — the moment called death, when the common link between their beliefs is being clasped. In this vestibule of awakening from one

dream to another dream, they hear the glad welcome of those gone before them, and the departing sometimes breathe aloud their vision, naming the face that smiles on them and the hand beckoning them; even as man standing at the Falls of Niagara, with eyes only for that wonder, whispers aloud his rapture, forgetful of other scenes. The recognition of Life as it is, namely, Spirit, and that Spirit is infinite, comes not at once beyond the grave, where existence is but a continued belief of personal sense and matter, until the science of being is reached and Spirit is understood. Error brings its own self-destruction on that plane as well as this; for mind makes the conditions of the body, and death will occur until life is learned aright, and the second death hath no power. There is but one spiritual existence, and this is the Life of which personal sense can take no cognizance. What are termed "spirits" are but other forms of personal sense conjured up by material beliefs. A shock could not be felt, or sensation remain a moment in the body, if in reality you communed with Spirit. The only Principle of man speaks to and through immortal sense, and if the body or mortal sense was permeated by this Principle it would disappear; and as light destroys darkness, and in its place all is light, Soul is the only truthful communicator, and mortal belief and immortal truth are the tares and wheat that progress separates instead of unites. Credulity, misguided faith, jugglery, or fraud are the foundations of what is termed mediumship. That all things are possible to Truth is a scientific statement; that nothing is possible to error ought to be equally apparent. The so-called mediums make their way into the confidence of those who mourn the loss of friends, when

the sorrows of bereavement stir their minds like a fermenting fluid to a chemical change, and they are receptive of the hope that their friends commune with them. This error gains a foothold in mortal mind by coming at the hour of human yearnings, clad with the drapery of heaven, — a mystery and marvel, its phenomenon not understood: and what needeth it more for the foundation of a new belief? But perfection is not expressed through imperfection; therefore Spirit is not made manifest through matter. There are no temporary sieves that can strain Truth through error. In the belief of mediumship, the imitation of whoever the individual believes is controlling her can be produced by mesmerism.

Darkness and light, infancy and manhood, sickness and health, are distinct and separate beliefs that never blend. Then wherefore say that infancy is uttering the ideas of manhood, that darkness can represent light, or that we are in Europe when we are on the opposite hemisphere? Logic cannot bridge over conditions thus distinct; and they are not more unlike than the conditions of those having believed they once died and have come to life again, and those who never believed they died. You call one individual matter and the other spirit, when the fact remains that neither is that. That matter is a reality, or that Spirit and matter ever unite on any ground, or can hold communion, is the error that progress and science are destroying.

That one man is spirit, and controls another man that is matter, while both remain in those opposite states; that bodies material return to dust and rise up spiritual bodies, experiencing sensations and desires material; that immortal Mind, or God, is mesmerizing mortal minds

and bodies; that shadow is tangible to touch, and imparts electricity, is too absurd to last another quarter of a century. God is not needed in this medley, for the reason that person is supposed to take care of itself, and mediumship take the place of God and Science. Who that has witnessed mediumship would say it was science and Truth, or that science and Truth are electricity? God controls man, and is the only Mind. Any other control, attraction, or so-called "spirit," is a belief and error that ought to be known by its fruits. The caterpillar transformed into an insect of beauty is no longer a worm, and to push the conclusion that a butterfly returns again to affinitize with or to control the worm, is taking mesmerism to befool reason. Change controlled by Principle is science; but the spiritualistic beliefs prevent the perception of science. Progress is the evermore of being; but nothing save science reveals being, here or hereafter.

Our only resignation to a new ism or a new disease is the hope that another stir in the waters of belief will help to show their muddy foundations.

The telegraphy of mind speaking to mind should claim no electricity and need no wires. Metaphysical science acknowledges no matter or electricity; but spiritualism would preserve those to destroy spiritual harmony and the supremacy of Spirit. Truth pervades all space, needing no material method of transmitting its messages; we only know it blesses man, but "cannot tell whence it cometh." The sick are healed by it, the sorrowing comforted, and the sinner reformed. But these are the results of Principle not person, of science and not mediumship. Soul sends despatches everywhere, but the

electric wire can only carry to Europe a submarine whisper, foreshadowing metaphysical science. Little by little thought must give up its materiality, and become spiritual; even mortal mind is expanding beyond its fetters, and science is pushing onward the centuries.

Spirit is never in limits or limbo, and before we commune with Spirit the belief of death must be destroyed. What would be said of an English scholar unacquainted with the classics to claim that he understood Greek? You would say he was either an impostor or laboring under some hallucination. What, then, shall be thought of the belief that we are wearing out life, and hastening towards death, communing with immortality? If the departed are in rapport with mortality, they are sinning, suffering, and dying still, in which case wherefore look to them for proofs of immortality and accept them as oracles? Communications gathered from ignorance are pernicious in their tendencies. Describing disease, its symptoms, locality, fatality, etc., makes the disease; according to metaphysics, warning people of death frightens them into it. This obnoxious practice ought to cease. Many instances could be cited of death from fright, produced by a belief in *post-mortem* evidence. The very belief that metaphysics must destroy, in order to heal the sick, mediumship strengthens and perpetuates.

Jesus *cast out* "spirits," the beliefs in other gods, or more than one Mind, did his own work, explained the One Spirit, and never described disease, but healed it. If the sick are made more comfortable through error of process, they are tenfold more the victims of disease in the end. Mysticism gives force to the so-called medium's words of doom. A mental method not understood does

more than drugs to produce sickness. Fear, doubt, and conjecture are the mental elements of all disease, and science must go over the whole ground and uproot every seed of their sowing to destroy this faith in disease. A belief is all the medium has to rely on, while science removes belief with understanding, and rests on Principle, instead of person, to explain and reveal immortality, and bring out the harmony of being.

At one time a medium said to us: "You are ill; the brain is overtasked, and you must have rest." To this we filed a vigorous objection, contending for the rights of Intelligence, saying that mind controls body and brain, and the views she insisted on were the very ones to be rid of, in order to be well. She stopped the conversation, exclaiming, "Dr. Rush is present, and says you must use valganism" (meaning, undoubtedly, galvanism), "and rest, or be sick." But even this oracular warning failed to convince us, and the consequence was we continued in a good state of health, having strong doubts that fifty years of *post-mortem* experience had so demoralized the orthography of that learned man, or perpetuated his old beliefs of life in matter. Thousands of our church members, who are rational on other topics, are sustaining and believing such mummery as that, yet send forth a cry against *science* as dangerous to Christianity. In the summer of 1869 it was stated, in the "Banner of Light," published in Boston, that the late Theodore Parker said, through a medium, "There never was, and there never will be, an immortal spirit." Yet that paper was repeating, weekly, that spirit communications are our only proofs of immortality. While we entertain no doubt of the humanitarianism of many spiritualists, we

have proof of the incorrect views of spiritualism. A man's assertion that he is immortal is no more proof of this than of the opposite condition were he to say, "I am mortal"; but Theodore Parker was beyond such a vague hypothesis. Life, Love, and Truth are immortal, and until man is governed by them he will think himself mortal. Science is the only medium of Truth or Life.

Though the grass seemeth to wither, and the flowers to fade, they reappear; erase the figures that express numbers, shut out the tones of music, give to the worms the body called man, yet the Principle reproducing these lives on, despite the so-called laws of matter, that would make them mortal. If the inharmony of belief hides the harmony of Truth, it cannot destroy the Principle; it cannot mar the one Mind "that doeth according to His own will in the army of Heaven and among the inhabitants of the earth, and none can stay His hand or say unto Him, What doest thou?" But have you ever ruminated on this Heaven and earth inhabited by man controlled alone by supreme Wisdom? Did you understand there is no other, you would be reaching sooner that which is real. The imaginary line called the equator is not substance; the earth's action and position are sustained alone by intelligence. Even the simple planchette is made to testify to the control that mind has over its lower substratum, called matter, and is no longer a mystery or marvel.

The point to be determined is, Shall we allow science to explain all action and phenomena, or leave these to speculative belief? To admit one's self Soul instead of body sets us free to master the infinite idea, shuts the door on death, and opens it wide on immortality.

Divest your belief of substance in matter, and the movements and transitions possible to mind would be found just as possible to the body. Then Spirit would identify being, and death, that we say must occur before immortality, would be obsolete. The final understanding and recognition of but one Spirit must come, and we might as well improve our time in solving the mysteries of being on this principle. At present we know not what we are; but this is certain, that we shall be Love, Life, and Truth, when we understand them. Do you say the time has not yet come in which to recognize Soul as the only substance, and to gain our entire control over the body? Then we refer you to Jesus, who demonstrated this over eighteen centuries ago, and said, "The works that I do, ye shall do; and, "Behold the time cometh and *now is*, when they who worship the Father shall worship Him in Spirit and in Truth"; but this method of understanding God and doing good was not electricity, materia medica, mesmerism, or mediumship.

Matter is neither intelligence nor a creator; the tree is not the author of itself; sound is not the originator of music, and man is not the father of man. If seed produces wheat, and wheat produces flour, and one animal originates another, who made Mind? and how were the loaves and fishes multiplied without meal or monad?

Miracles are impossible; they are phenomena not understood, but which their Principle could explain, and we must all reach this explanation to understand it. The decaying flower, the withering grass, blighted bud, gnarled oak, and ferocious beast, together with all discords, including sickness, sin, and death, were never produced by

supreme Wisdom; they are the falsities of sense, and not the reality of things, the changing images of mortal mind, that are not in reality substance, or Life, but only beliefs.

Eloquence is inspiration not contingent on erudition; it is a scientific phenomena, showing that all things are possible to Mind; but eloquence misinterpreted is a supposed gift, or a knowledge obtained from books, or the utterances of "spirits." When eloquence proceeds from the belief that a departed "spirit" is speaking, and can say what the so-called medium is incapable of uttering, or of knowing, alone, the fetters of mortal mind are unclasped, and, forgetting her ignorance by believing others are speaking for her, she becomes eloquent beyond her usual self, and because she thinks something besides herself is helping her. Now, destroy this belief of foreign aid, and the eloquence disappears, and the old limits that her belief imposes return, and she says, I am incapable of "words that glow," being uneducated; showing that "as a man thinketh, so is he." Believing she cannot be eloquent without book-learning, her body responds to this, and the tongue grows mute that before was eloquent, loosened on the scientific basis that Mind is not confined to development or educational processes, but possesses primarily all beauty and poetry, together with the power to express them. The fact is sometimes caught by the so-called medium, through mind-reading, and always dependent on it. Soul can better be heard when sense is silent; and we all are capable of more than we do.

The beliefs called personal senses, or Soul in body, limit mortal mind. The emotions from Soul give this mind more freedom, which explains the phenomena of

impromptu poets and uneducated orators. The belief moves what is called matter; but the volition of a belief is not from science or understanding. Science removes phenomena from mysticism into the hands of interpretation. It is no mystery that mind moves a table without a hand, when it primarily moves the hand, and secondarily the table, in obedience to the belief that the only method of doing that is by seizing hold of it with the hand. Mortal mind produces this table-tipping either through the belief that "spirits" do it, or that electricity causes it, else the more common thought that muscular power produces the result; in other words, that what we term matter moves itself, openly or covertly. Likenesses of individuals, landscape views, fac-similes of penmanship, certain forms of expression that belonged to the departed, sentences of their saying, etc., may be taken as directly from mortal mind as from objects cognizant to the so-called personal senses. This so-called mind sees what it embraces, even as the sense of feeling feels it, and hearing hears it. Nor is it necessary that the thought embracing the picture or paragraph be present with the clairvoyant. Any mental link, though the bodies are leagues apart, is sufficient to reproduce the facts to the mind. If the individuals have passed away, their aroma of thought is left, which is mentally scented and described. Mind has senses sharper than the body.

Mediumship removes phenomena from rationalism into mysticism, and gives intelligence to what we term matter. Pictures are formed mentally before the artist conveys them to canvas; and thus it is that material mind-readers, perceiving the pictures of thought, copy or reproduce them, even when lost to the recognition of the

mind whence they are taken. The strong impressions that friendship or any intense feeling leave on mortal minds remain, and others can perceive and reproduce them. Clairvoyance is simply mind-reading, whereas science reveals Truth through the understanding, by which we gain the principle and explanation of phenomena. These are distinctly opposite stand-points whence to obtain information, and the right interpretation of cause and effect belongs to science. Clairvoyance reaches only the fancied realities of mortal thought, whereas science admits neither the premises nor conclusions of mortality, but destroys them all. We can do good to our neighbor through the science of being, but through it we cannot do evil. Clairvoyance can do evil, accuse wrongfully, and err in every possible direction. The sensual may be clairvoyant, but cannot be scientific, and the scientific are not sensual. If we foresee, from a spiritual standpoint of our own, that is prophetic, and accords with the ancient worthies.

When advanced in science sufficiently to blend with the Truth of being, we are seers and prophets involuntarily, but not because we are controlled by "spirits," gods, as in mythology, but by Spirit, which is purity, righteousness, and Omnipotence. To know the past, present, and future is the office of intelligence; yea, it is the ever-present Truth. To understand that mind is not pent up within the boundaries of a personal man, confined to the ear and eye for sound and sight, or to muscles, bones, etc., for locomotion, is metaphysical science, whereby we discern man's real being. The science of being enables us to read mind, to foretell events that concern the universal good, to record Truth, and receive

inspiration from God, but not from idle curiosity, or to work evil, or to dip into the experiences of the dead, and attempt to explain, through erring and mortal belief, the divine Principle and its phenomena.

In science we read mind from the stand-point of God, Principle, and with more accuracy than the astronomer calculating the eclipses. This mind-reading is the opposite of clairvoyance; it is spiritual understanding, Soul, and not sense, and possessed by individuals highly spiritual. Such intuitions come from Spirit, and reveal what constitutes and continues harmony, enabling us to heal the sick. We shall reach the science of healing when able to read mind after this manner, and discern the error we would destroy. The Samaritan woman said: "He told me all things that ever I did; is not this the Christ?" The Scripture informs us that, as Jesus journeyed with his students, he understood their thoughts. He did this through spiritual understanding, whereby he healed the sick, etc. Events of great moment, relating to the Christian era and the history of the world, were foretold by the prophets through spiritual discernment. Our Master rebuked the lack of spiritual discernment when he said: "Ye hypocrites, that can discern the face of the sky, but cannot discern the signs of these times"; in other words, whose belief of personal sense is acute, but whose spiritual sense is wanting. He knew it was a wicked and adulterous generation, that, seeking material signs, lost the spiritual. His cut at materialism was pungent, but requisite, and he never spared hypocrisy the sternest condemnation. Again, he said: "Ye do the things ye ought not to do, and leave undone those ye should have done." The great Teacher of Christian

science knew that a good tree sendeth not forth evil fruit; that Truth communicates Truth, and never error.

It is more frequently in company with those who believe in mediumship that the so-called medium narrates something of the departed, describes them personally, etc.; showing it is mortal mind on this plane acting on them that produces this result, and the information imparted comes from the living instead of the dead.

That some one knew the individual deceased is evident, and it is not more difficult to read mortal mind far away than near. We think of an absent individual as easily as of one present; hence the equal ease to discern the absent mind that we read. The demand to talk of the dead proceeds from the mind of the living, who, believing in this process or yearning for this communion, mentally call for it, and this call reaches the mind of the so-called medium and brings on the mood.

It follows not that in sleep we communicate with the dreamers at our side because of the proximity of the individual, or because both are dreamers wandering through the mazes of belief. If Life that is God hath been won by the departed, they cannot return to the material and Godless; and if they are at our side, and life goes on with them the same as before, we are not in their conscious existence, nor they in ours; hence we are debarred intercommunion; our dreams being distinct, they cannot blend if we are side by side. That those we call departed have gained a better understanding of us, or seek aid from us, is but a belief and error. When wandering in Australia, are you seeking or giving support to another dwelling in the snow-caverns of the Esquimaux? Different dreams or different wakenings separate conscious-

ness. In an age of sin and sensuality, hastening to greater development of mental power, it is wise to consider what mind is influencing you. Only as you are guided by metaphysical science, honesty, and understanding, will you steer clear of the fearful shoals on the unexplored coast of mental phenomena. The peril of Salem witchcraft is not past until that error is overcome by Truth mastered through science and not the gibbet. Metaphysics must be allowed to explain the incredible good done by mind and the opposite evil attempted. An evil mind at work mesmerically is an agent of mischief little understood. We must find refuge in Soul to escape the error of the latter days, and mediumship or mesmerism more than all else contribute to a terrible development of discord. We should strongly insist on the majesty of Truth and its control over error, denying right or reality to be aught but God and the true idea; and thus break up the reign of error and let the world of harmony and Truth reappear. If spirit returns were possible, they would grow beautifully less at every advanced stage of existence, for the departed would be passing away from ignorance and materiality, and the medium from her belief of mediumship. We welcome the increase of knowledge because knowledge must have its day, and we want that day over. St. Paul learned that to be present with Truth we must be absent to the body; whereas Cain concluded, and very naturally, that if Life is in the body, and man gave it, he had the right to take it away, showing that the belief of Life in matter was an error from the beginning.

Midnight foretells the dawn. Beholding a solitary star, a single ray amid the darkness, the Wise Men of old were

led by spiritual vision to foretell the hour of Truth. But what shepherd-sage to-day, beholding the light, dare tell of it? The world is asleep, lulled by stupefying beliefs, in the cradle of infancy dreaming away the hours. Entering upon an unknown eternity of Spirit, material sense would be like an outlaw escaping to a foreign land where he is doomed to an unlooked-for death. The footsteps of belief have not advanced man a single league toward immortality, and the unwillingness to learn man and God of science hold Christendom in chains. So much hypocrisy swells the catalogue of society that honesty or the demonstration of Truth is not desired and incurs the enmity of mankind. What the prophets did anciently, the worshippers of Baal failed to do; yet artifice and belief claimed the work of wisdom. Mind evolves images of thought, and these may appear like apparitions to the ignorant; but it is not more mysterious, only because it is less common for us to see than to feel a thought. To see the mind's images of departed friends, we think, is to see the friends. These two equal senses, seeing and feeling, we would separate in power and results. There are those who believe they feel the pains of others. The sick may not have seen them or spoken on the subject, and yet they will tell the locality of their pains or diseases through sympathy, — the same as yawning is produced. Seeing is no less a thing of personal sense or belief than feeling: then why is it more difficult to see a thought than to feel it? Education alone determines the difference, and in reality there is none. Haunted houses, unusual noises, voices, apparitions, dark seances, etc., are tricks produced by tricksters, else they are images and sounds evolved involuntarily by mortal

mind on this plane. The question is, How can we determine the ideas of Truth from beliefs? By learning their origin. Emanations from Spirit are ideas. Thoughts supposed to proceed from the brain, or matter, are beliefs. The former proceed from spiritual sense, and are harmonious; the latter are the so-called senses of matter, and are a supposed substance at one time and "a spirit" at another. To love our neighbor as ourself is an idea of Soul, and this idea personal sense can neither see, feel, nor understand. Excite the organ of veneration or the religious tone of belief, and the individual manifests the most profound adoration; then excite the opposite development, and he blasphemes; but neither of those results are Christianity, but the effects of belief.

Nothing can be more antagonistic to science than belief without understanding; it hides Truth and builds on the basis of error. Soul and science have nothing to do with mediumship. Spiritualism consents to the belief that life is in matter and a nervo-vital fluid, that mortal mind in another sphere is an outlaw, ready to recommit crimes in this, and to prophesy of sickness, sin, and death on the reversed plan of spiritual metaphysics. There is a deep gulf fixed between science and mediumship. Vitalized matter is a grave mistake. The nearer error simulates Truth, and what is termed matter approaches its essence, mortal mind, the more potent it becomes as an agent of evil. The lightning is fierce and the electric despatch swift. The more ethereal matter becomes, according to accepted theories, the more destructive it is, until it becomes mortal mind, which contains all that we name evil. The nearer a belief approaches Truth, without passing the boundary where it is no longer a belief,

but understanding, the more plausible and dangerous it becomes. The more material a man is, the more mesmerism he possesses: but science destroys at length all materiality of mortal thought, and man is found the idea of Spirit.

The history of the Chinese Empire derives its antiquity and renown from the Buddhist's conception of Deity being in advance of the tyranny, intoleration, and bloodshed included in the belief that the great Jehovah is formed after the pattern of mortal man. St. Paul was not one of Jesus's students, and yet he tested the Master's teachings, and demonstrated their principle in healing, etc. To conclude that man and the universe are governed in general by material law, but occasionally that Spirit walks over this law, and controls all things, is to divide the capacity of Omnipotence and Wisdom with matter, and to give the latter the more general claim. Alas! that man should take a material thought and call it a sword to slay error with, when the two-edged sword of Truth destroys it so much more effectually. Our nameless theories lose their power for good or evil when man loses his belief in them and makes Life its own proof of harmony and God. When Truth shall lay her hand on the hour, spiritualization will follow, for Truth is Spirit; but before the final disappearance of error there will be interruptions in what is called the order of nature. Earth will become dreary and desolate; not that summer and winter, seed-time and harvest, shall utterly cease before the final spiritualization of all things, but that their order will be interrupted, owing to the changes in mortal beliefs.

The first and last step of metaphysics is to learn that

Mind is supreme, and governs all. In dreams we fly, meet a far-off friend, and have our body with our mind, carrying it through the air, or over the ocean; and this dream of sleep is nearer our being in science than the waking dream of Life in matter, and because the belief of personal sense governs it less. The scientific statement that all is mind gains its first proofs by healing the sick on this Principle. A single demonstration of this is important evidence. A lady having an internal tumor, and greatly fearing a surgical operation, called on us. We conducted her case metaphysically, never touched her person or used a drug or an instrument, and this tumor was wholly removed in two days.

Jesus mastered the belief that matter is something in and of itself, and something to be feared. His kingdom was not of this world. He understood that being is Soul, and not body; therefore he triumphed over the flesh, the senses, over sickness, sin, and death. He came to teach and fulfil the facts of being, that should establish the kingdom of heaven, the reign of harmony on earth. The demonstrations that he gave of Life, harmonious and continuous, are the strongest proofs that divine science produces a perfect man, and brings out Life without death, and holiness without sin. This science reveals the possibility of meeting the command, "Be ye perfect, even as your Father in Heaven (the Principle of man) is perfect." Let us, then, yield the belief that man is a separate intelligence from God, and obey the unerring Principle of our being, Life and Love not in matter. Jesus stood boldly up in the face of all the accredited evidence of the senses, of Pharisaical creeds, etc., and refuted them all with his healing. We never read of his

saying that a creed or a prayer heals the sick, or makes a Christian, or of his searching into disease to learn of discord something, and then ask if it is acute or chronic; of his recommending laws of health, giving drugs, and asking the will of God regarding the continuance of man's life; that he already understood, for he knew that God made man immortal, and never gave him two lives, one to be destroyed and the other to be eternal. Jesus reckoned sickness, sin, and death "liars from the beginning," and destroyed them with the self-evident Truth of being, his only physician. He kept the commandment, "Thou shalt have no other gods before Me." While Jesus rendered to Cæsar the things that were Cæsar's, he also rendered to God the things that are God's, for he ascribed to Spirit alone Intelligence, Life, and Love. Jesus paid no homage to diplomas, to forms, pharisaical worship, and theories of man, but acted and spake as he was moved by Spirit, not "spirits," but Truth and Love. To the believing Rabbi and Pharisee he said: "Even the publicans and harlots go into the kingdom of heaven before you." He scoffed not at Christianity, but he knew there is no Spirit in mere forms of religion; that a man can be baptized, partake of the sacrament, support the clergy, observe the Sabbath day according to rule, and make long prayers, when he is even a sensualist and hypocrite. But forms of worship are only wrong when they hinder the Spirit. To be a hypocrite in metaphysics or Christian science is morally impossible where Christianity is based on demonstration or proof, and heals the sick and destroys error; yet many will come falsely in the name of Truth, as was predicted. Jesus established his church and his explana-

tions of Christianity on the foundation of healing. He taught his followers that Christianity, based on its Principle, God, casts out error and heals the sick. But instead of our believing that Christ is a person, and planting our hopes on pardon, he explained Christ as Truth and Life, and said: "I and Father are one." He claimed no separate intelligence, action, or Life, from God, and, despite the persecution this claim brought down upon him from a Pharisee, he wrought out, on its divine principle, the proof of harmonious and deathless being.

The question was then, as now, at issue with mankind, How did Jesus, through Christ, Truth, heal the sick? He answered this question in the explanation that the world rejects. He appealed to his students, thinking they would better understand him, and asked: "Whom do men say that I am?" referring to Life, Love, and Truth, with which he was identified in his healing and casting out error. And they replied: "Some say Elias, others Jeremias, etc."; but these men had died, according to their own admissions, hence their reply signified that some people believed then, as now, that Jesus was a medium, and was controlled, mesmerized, by John, unseen to human eye. Herod gave the same definition of Jesus's healing, saying: "John the Baptist has come back, and therefore mighty works do show forth themselves in him." That a wicked king and debauched husband had gained no higher interpretation of divine science, or the great work of our Master, was not surprising: a sinner could not comprehend divine science when the disciples did not fully understand it. They comprehended their Master's spiritual meanings, or metaphysics, better

than others did; but the Spirit must give the full understanding thereof. Jesus patiently persisted in teaching and demonstrating to them the Truth of being, and they saw it heal the sick, cast out error, and raise the dead; but this result, and its divine science, was not fully understood by his students until after the crucifixion, when their great Teacher stood before them, the victor, not only over sickness and sin, but over death. In secret yearnings to be better understood the Master turned in confidence to Peter, saying: "But whom sayest thou that I am?" This inquiry was again, Who, or what is it, that casts out error and heals the sick? And because he turned from the answer already given, and put anew the question to Peter, it plainly showed that he eschewed the folly of their remark indicating the opinions that he was a medium, and reiterated the solemn statement, "I and Father are one." Peter's reply also admitted that great fact when he said, "Thou art Christ," Truth, that heals the sick and casts out error; and again this reply elicted the answer from Jesus: "Our Father in Heaven [the Principle of being] hath shown thee this." The great fact that the divine Principle, and not person, heals the sick, was evident to Peter; also it must have been equally clear that man, as the offspring of God, instead of man, presents the better idea of the Principle of Jesus. On this spiritual and scientific basis Jesus wrought his so-called miracles, showing that neither person nor medicine heals, but Truth and Love; that matter controls not matter, but Spirit controls the errors of mortal mind, and this heals the sick. This interpretation of God and man, and the supremacy of Spirit, was the rock, or foundation, of his congregated ideas, that

were likened to a church; and the superstructure reared thereon was the demonstration of Truth, healing and cleansing, against which the gates of error could not prevail. But neither a creed nor a rite entered into this statement of his church and of himself, and mediumship was plainly excluded. To be Christlike we must triumph over sickness, sin, and death, and open the prison doors to the captive; in other words, break the fetters of belief, that would imprison mind in matter, and give to being full scope and recompense.

The first statement of error is evidently this: Substance, Life, and Intelligence are in and of something besides God; and man is material, a sinner, and mortal. The second, that man is both mind and matter. Third, that mind is both evil and good, and God is the author of it, and the body of this mind feels pleasure and pain, and is the centre of life and death. From this last false admission dates the destruction of mortal bodies; hence the so-called pains of matter are productive of less error than its pleasure, although both are unreal because they are untrue. To break the spell of this mortal error we must gain the idea of the divine Principle of all that really is, and governs harmoniously the universe and man. This idea is understood slowly, and the interval, filled with approaches to it through beliefs, is attended with doubts and discords.

The material world at a future date will be full of disorder and dismay in one case, and of science and peace in the other. There will be convulsions of mortal mind, and consequently of what is termed matter, spasms of error, earthquakes, famines, and pestilence; sickness will become more acute, and death more sudden. But

whoever has reached the science of his course in metaphysics will have the advantage of physics; to him harmony and immortality will be near, even at the door. As material knowledge diminishes and metaphysics gains ground, Spirit will be found the only basis of generation. As that period approaches, phenomena will be evolved more spiritually and consciously, for God will be understood in part. Those who discern metaphysics and live it, will hold crime in check, support those letting go of old opinions, and maintain law and order, awaiting cheerfully the certainty, in science, of final justice. The truly scientific are a law to themselves. They do violence to no man, neither accuse falsely. Sin will make deadly thrusts at the scientist, as penal codes give place to higher law. But science will ameliorate the malice of mortal mind, unlike the history of religious persecutions, and turn back violence.

What we need is Christ and him crucified, Truth and trials, self-denials and victories, until we put all error under our feet. Too many religions, and not enough Christianity, is the history of all ages. To steal in private, and give in public, is political, not Christian, economy. Because a man has uttered the ten commandments to fashionable audiences, it does not follow that he is a Christian. A cup of coffee or tea to inspire a sermon is not equal to Truth, and we are not made weary in well doing; the science of Christianity takes away fatigue. In the service of our Maker, giving does not impoverish or withholding enrich. We have more strength in proportion to our Truth, and no loss for having given utterance to Truth. Because a man has obtained a high social and public position, must we conclude that he is a

good man? The soft palm upturned to a lordly salary, and architectural skill making dome and spire tremulous with beauty, that turn the poor and the stranger from its gate, shut the door on Christianity. It is the skeleton of religion that requires a doctor of physic to save the body and a doctor of divinity to save — what? Soul, *alias* God. A fashionable religion has never complied with the Scripture that "Christ be in you the hope of glory." The manger and cross tell in vain their story to pride and fustian. Taking wealth, popularity, and sensuality in the right hand, lets go of God, and palsies that right hand. The pulpit should be the rostrum of Truth. Creeds and pride need to be whipped out of the synagogues to-day, and humility and the divine science of Christianity let in. Those strong cords, scientific arguments, that Jesus twisted together, are needed to scourge out of the synagogues all traffic in worldly policies, and make them temples of Truth.

The prophet of to-day beholds in the mental horizon the signs of these times, even the approaching Christianity that heals the sick and destroys error, "And no other sign shall be given." But Christianity is a phenomenon misinterpreted by the material age in which it appears. It is the healing influences of Spirit that the material senses cannot comprehend. It must be understood and spiritually discerned. Creeds, doctrines, and beliefs do not express it, much less can they demonstrate its Divine power to heal and save. Over eighteen centuries ago the mere religionist would hail God as a person with pomp and sceptre: but such is not the manner of Truth's appearing. The modern scourge laid on the idea of Truth is less material but equally cutting. But the cold disdain

and stubborn resistance that close the doors of the churches and the columns of the press against metaphysics, cannot hold forever back this winged message of the Most High. The Christianity of Jesus destroyed sickness, sin, and death, because it was metaphysics; and denied personal sense, bore the cross, and reached the right hand of a perfect Principle.

Meekly, and yet a victor, the Master met the mockery of his self-conscious God-being. "He maketh himself as God" was the foundation of all accusations against him. The indignities he met his followers must meet until Truth is better understood. He won eternal honors; he overcame the material world, sin, sickness, and death, and proved their nothingness; he taught, in the science of being, a full salvation, the triumph of Truth over all error, and established the proof thereof. But every good word and work of our Master evoked denial, ingratitude, and betrayal, from sensualism and malice. Of the ten lepers he healed, but one returned to give God thanks, to acknowledge the Principle that healed him, and interpret his healing aright; yet Jesus abated not his efforts to bless his enemies. He felt their sicknesses, the errors of their beliefs; but he bore their infirmities, that through his stripes they might be healed. Despised and rejected of men, returning blessings for cursings, he taught them metaphysics, the nature of God; but when error felt the overcoming power of Truth, the scourge and cross awaited Jesus. The Man of Sorrows was not in danger from salaries or popularity. Deserving the homage of the world, and sharing pre-eminently the approval of God, brief was his triumphant entry into Jerusalem, and followed by the desertion of all save a few mourners

at his cross. This is the earthly cost of spirituality in the eyes of materialism. The great moral distance between Christianity and sensualism precludes the favor of the worldling. But if sense approves, Soul condemns, and when man praises, God receives no thanks.

Feeling a momentary weakness when reached by material thought, Jesus asked "Who hath touched me?" His students, thinking this inquiry occasioned by contact with his body, answered, "The people throng thee." But Jesus knew it was not matter, but mortal mind, that touched him in its call for aid. And so he repeated his inquiry, and was answered by the sick woman. His quick apprehension of this mental call arose from his spirituality, or metaphysics; and their misconception of it, from their materiality and physics. Not that he shared less the advantages of adroitness because of goodness; but possessing more of Soul, he had less personal sense. Opposites come from opposite directions and produce opposite results. The treasures of our Master were laid up in Spirit; for he well knew matter is a belief, and not the reality of existence. Christianity turns from sense to Soul as naturally as the flower from darkness to light. The things that "eye hath not seen or ear heard" Christianity appropriates. Paul and the spiritual John had a very clear sense of the science of being; they knew that mortal man achieves not worldly honors except he labors for them, and lays a sacrifice upon the altar of Mammon, giving his affections to the world, instead of leaving all for Christ, Truth, that comes from opposite affections, motives, and aims.

A man walks in the direction he is looking, and "where his treasure is, there is his heart also." If our hopes and

affections are spiritual, we are not looking or yearning for material things, but will wear the "image and likeness of God" at every worldly cost. We are coming out from the world and being separated from it, as the necessity of having grown away from it. Sectarianism, the pride of life, and mad Ambition flee before Christianity when Wisdom crowns her brow.

If my friends are going to Europe while I am *en route* for California, we are no longer journeying together; we have separate time-tables to consult, different routes to pursue; our paths have parted, and we have no opportunity to help each other on. But if they pursue my course, we have the same railroad guide and mutual interests; or, if I will take theirs, they will help me on, and our companionship will continue. Thus the Christian scientist must choose his course, and be honest, act consistent with that choice. He acknowledges that his route is not with the world of matter and error; and if he continues to gravitate thitherward, he is like a man steering his course west, because it is a fashionable route, the company alluring, and its pleasures exciting, and journeying six days westward; but the seventh day he turns easterly, and is satisfied to say, because of one day's journey, that he is going due east and in one direction. Beholding his zigzag course when he presents the passport of some toil-worn pilgrim, and with that would make his passage, you know he is climbing up some other way, and the same is a thief and a robber. Unless a man is advancing spiritually, looking away from the things of sense to those of Soul, he is not scientific. If he is honest, he starts in earnest, and so journeys in one direction, advancing a little every day; then, however long he is in reaching the goal, he will finish his course with joy.

Students, starting with the letter of metaphysics, and thinking to succeed without the Spirit, will make shipwreck and be turned out of their course. We must not only seek, but strive to pursue, the straight and narrow path of metaphysics; for broad is the opposite road that leadeth to death, and many go in thereat. Jesus experienced few of the pleasures of the so-called personal senses, but "he bore our infirmities," his sufferings were the fruits of other people's sins, not his own; but Christ, Soul, never suffered. Jesus mapped out the path for others, he unveiled the unselfish Love that is God; and to those buried in the belief of sin and self, living alone for pleasure or the gratification of the senses, he said, "Having eyes ye see not, and ears ye hear not, that ye might understand and be converted and I might heal you." Their material beliefs shut out communication with Truth and the power of its healing. Jesus was unselfish, and this his spirituality, that hath separated him from sensualism and caused the selfish materialist to hate him, enabled him to heal the sick and raise the dead. His affections were pure, theirs were carnal; his senses took in spiritual evidence, theirs material; his Life and Love were Truth, theirs error. Their imperfections and impurity felt his perfections and purity an ever-present rebuke; hence the world's hatred of the just and perfect Jesus, and the prophet's foresight of the reception it gave him. The world could not interpret the uncomfortableness he gave it, and the spiritual blessings flowing therefrom. The chemical changes that Truth produces on error, interpreted in science, show the great distance of the individual from Truth. Were all like Peter, they would weep at the warning and no more deny

Truth. But in our ignorance we disregard the facts of ourselves, and see not the lifelong sacrifice the good make for the evil.

He bore their sins in his own person; he knew all the mortal error that constitutes the body material, and through this consciousness he could destroy it. The Master had not utterly conquered the belief of Life in matter when he felt their infirmities, for he had not risen to his final demonstration. Again, had he partaken equally with the world of its sensuous beliefs, he would not have suffered from it. Through the magnitude of his life he could demonstrate Life; from the amplitude of his love he could explain Love; and with the affluence of Truth he could vanquish error. The world could not acknowledge his righteousness, for it saw it not; yet it needed the harmony that his glorified being introduced, the blessings that Truth brought it. But who would take up their cross to obtain them after the manner that Jesus taught? They must plant their feet on another's foundations, because they had none of their own; but they wanted not to own it was another's. He had suffered and experienced to pour liberally into their empty storehouses his dear-bought treasures, for he presented only the facts and proofs of his own practice of Truth and Love, whereas they claimed his proofs without practice. They neither understood him nor his works, and would not accept his meek interpretations thereof, or pattern his perfect love.

Anomalous though it seems at this age, Jesus was called a pestilent fellow at the period of his labors, the stirrer up of seditions, etc., and was followed only by a few unpretentious Christians, whose spirituality was not

a name, but so vital it enabled them to understand the Nazarene and the glory of his Life. The cup of bitterness that the world presented him, through its representatives, he drained to the dregs. He also spake of those who followed him drinking of his cup, and history confirms his words. Alas! if that man of immortal meanings was personally on earth to-day, he would be scoffed, ruled out of pulpit and press, denied the rights of person and property, and made the steady aim of superstition, sensualism, and malice.

Having seen the reception the nineteenth century affords the Truth that Jesus uttered and demonstrated over eighteen centuries ago, healing the sick, casting out error, and raising the dead, we may conclude that the dawn of the Christian era did him little less injustice than its advancing centuries will repeat. The bigoted, barbarous tribunals of this period, leaping forth in legal attire, would meet the glorified Nazarene as he was met of yore, and put to the modern rack that man of God. What more can we expect of robed authority that silences a woman who dares, for conscience' sake, quote in meekness those words of her Master to all of God's children: "Go ye into all the world, preach the gospel, heal the sick," and "He that believeth in me shall not see death." But when this glorious gospel of healing is ready to be preached, what pulpit will permit the unhallowed tread of its messenger on its soft carpets, or defer having a lottery under its sacred sanction, to give room to Truth? and what newspaper will herald that sermon, even though, as aforetime, it should heal the sick and cast out error?

In vain we stretch our weary wings to the realization

of that happy day when all shall know Him, when all shall recognize the Truth that Jesus taught; but we know that promise will be fulfilled; and the coming of our Lord will not be in person, but the divine Principle that he introduced. Until that reappearing to all, whosoever shall triumph over personal sense, and lay down his earthly all on the altar of Christian science, shall drink in part of his cup, and be baptized with his baptism, the purification of their lives. Then shall Christianity again demonstrate, in part, the Life that is Truth and the Truth that is Life, and result, as in the time of the apostles, in healing the sick and casting out error. Earth has no recompense for the persecutions that attend this higher understanding of God, but its recompense is sure, for it lifts our earthly life above mortal discord, and gives it immortal harmony.

A person may reward unjustly, but the divine Principle and Intelligence that we name God cannot change His immortal law of justice and mercy. That we receive all the punishment we deserve before the change named death is quite as impossible as that we have all our rewards here. Is toil and sacrifice bearing the cross, only to see our motives mocked and trials multiply, sufficient from the hand of Love? Do the wicked suffer here all they have to experience, and, gloating in sin and succeeding in villanies up to the moment they pass suddenly from sight in all this loathsomeness, are they pardoned, and pushed straight into glory? The design of Love is to reform the sinner; and if his punishment here has been insufficient to reform him, the good man's Heaven would be to him a hell. They can never find bliss in purity, Truth, and Love, to whom those are the

very opposite of themselves. Wisdom prevents not the necessity, in science, for sin to suffer sufficiently, before or after death, to stop sinning. To destroy the penalty due to sin would be for Truth to pardon error, in which case the sinner is no wiser for what he has experienced. If sin escapes the punishment it deserves, it is not according to God's government, where justice is the handmaid of mercy. For sin to produce suffering is the only way to destroy sin. Believing in the pleasures of sin, who will stop sinning?

When mortal man admits there is no pleasure in evil he will turn away from it. Remove error from thought and you will prevent the act. Contemplating history from all moral data down to the present, we learn that faith in Christ, Truth, which caused our martyrs to be burned and the rights of man christened on a gallows, has the same fate to-day. History repeats itself in the just suffering for the unjust; then God has not pardoned sin, and we all shall suffer who sin, and must, until divine science destroys all error.

Did the martyrdom of John Brown make one of Jefferson Davis's crimes less, or less deserving its reward? The God-inspired walk with bleeding footprints here, but calmly on, and in the Hereafter reap what they have sown; but the pampered hypocrite has his laurel here and the thorns hereafter.

The demonstration that Jesus gave of God, Truth, casting out error and healing the sick did more for the world than was ever done before. The Grecian schools of philosophy never taught the race the divine demonstration of Life, Truth, or Love, and the history of Christianity lost early the divine element that heals mind and body.

The martyrs are links in being, from the human to the divine, the luminaries of the ages, that, like the sun, go down to personal sense, to reappear in all the amplitude of their lives. Self-conscious right brings its own reward; but not amid the smoke of battle is the right seen or appreciated.

The belief that Spirit is a personality instead of Principle has darkened the whole history of the human race. It renders Spirit finite, therefore mortal, and the personal error that the belief of Soul in body includes. This error of belief crucified Jesus, and to-day it is shutting out the kingdom of heaven, the reign of harmony, and the science of being. Jesus knew there is but one God, that God is Mind, and Mind made man the image and likeness of Mind, the reflection of Truth, Life, and Love, and not of personality; hence his divine logic that the "I and Father are one." But this scientific statement, and the demonstration it brought out, incensed the rabbis, and they said: "Crucify him! He maketh himself as God, and what further witness need we against him?" This divine science is too much for the sinner; it reduces him to nothingness too soon, he thinks; but we think the sooner he is reduced, the more prospect he has of becoming something. To destroy error is not the destruction of Truth or Life, but its virtual acknowledgment.

Bigots are too much absorbed in material selfhood to discern the reflection of Substance, Life, and Intelligence, and to own these are God, and to see that, because man is not God, he is not this one Mind, and because there is but one God, there is no evil or mortal mind, and but one reality, namely, God and man, Principle and its idea,— Principle infinite, including in itself all, and its idea, man,

embracing all ideas, and the infinite reflector of them all. This scientific statement understood enables man to cast out error and heal the sick; but it cuts off right hands and plucks out right eyes; denying material selfhood, it lays the axe at the root of the tree, and cuts down that forbidden tree, even the knowledge gained from belief, or what is termed the evidence of the senses. God being perfect, if we admit no other Intelligence or Mind, we can have no imperfect mind or body, no sin, sickness, or death. The only way to annihilate the sense of error is divesting it of supposed mind, never to admit it an intelligence, power, pain, or pleasure. To admit aught but the good intelligence lays the foundation of evil, and goes to support two powers, namely, God and devil, Truth and error; and to conclude that error is an intelligence when it is the absence of it, and to attribute superiority and success to error more frequently than Truth. The belief in a personal Satan is on the wane; at present his Satanic Majesty is not deemed so much a distinct individual as a universal power. The next step is to learn there is no evil power; that evil or error is not a power; that it has neither life nor intelligence. Divine logic and revelation coincide: if we find this not so, it is because we have misinterpreted revelation. Good never made evil, or aught that could make it, and only Good, God, is self-existent. Evil is nothing but a belief of mortal mind: destroy the belief, and the evil disappears. And because Mind is immortal, there is no mortal mind; hence, destroy the belief of mortal mind, and there is no evil. Jesus stripped all disguise from error had he only been understood; he explained the impossibility of a good tree bearing evil fruit, etc., and he demonstrated this great

fact, that sin, sickness, or death is but a belief, by healing the sick, raising the dead, and casting out error, through his effect on mind. God destroys Satan, sin, instead of creating another mind to make sin. The material belief that man is both mind and matter, a wicked mind and a material body, God never created. That mind comprehends, feels, and exists, an entity beneath the cranium, and sins and suffers *ad libitum*, is the only personal devil there is, and the one to be cast out as a belief, and not a person.

Error is not the result of brains, but a belief that brains are intelligent; in other words, that God is in matter. Error is by no means mind. Error is not a product of mind, but a belief that mind is a product. Anatomy and materia medica would have two intelligences, one Mind, the other matter, then put Mind into matter, the larger into the lesser, and call that error man.

This belief is human knowledge, represented in scriptural metaphor by a tree with a serpent coiled around it,— a subtle lie introducing other lies, even the beliefs of sin, sickness, and death.

A lie is all the Satan there is, and, observing its results, we gain this proof. All the discords of earth are the effects of a lie, not of Truth, and in themselves are falsities; they are not the realities either of God or man, for they proceed not from Truth. Uncover a lie, and, snake-like, it turns to give the lie to you. Until this Truth concerning error, that exposes its nothingness, appears, the moral demand, and the ability to make no reality of error, will not appear. When error is found out and acknowledged to be nothing, it will introduce

new light, and make philosophers loath to call that real which is a mistake and proves itself a delusion. But the largest fact arrays the most falsities against it, and brings lies from under cover. The higher Truth utters her voice the louder error tries to be heard above her, until error's uncertain sound is forever silenced. "He uttered His voice, the earth melted."

Jesus taught his students Christian science, and they reached the demonstration thereof in healing only as they followed implicitly its divine rules. It was of no importance to him whether his self-abnegation and faithfulness met their reward in the present or future; he knew their recompense was sure. There must be a going out of the so-called material appetites, pursuits, and joys, and the spiritual be taking their place to demonstrate the science of Christian healing, whereby we gain the impersonal sense of Omnipotence. Jesus proved the reception his metaphysics meets before it is understood, but the malice that error aims at Truth hindered him not; he must fulfil his Soul-mission, and triumph over death, before he could sit down at the right hand of the Father, find peace in Life, the Principle of this problem of being. Persecuted from city to city, Jesus went about doing good, for which he was maligned and stoned. He taught and proved in divine science that God is Love; but priest and rabbi affirmed that God is a person, who loves and hates, and gives no proof of Love as an unchanging Principle. The Truth he taught was shunned because it demanded more than they were willing to practise. Simply believing in a personal Deity never made a Christian. All belief will go down in a moral chemical, that has already begun, and will continue until

God is admitted impersonal Spirit, and the only Soul and Life of man, and belief has yielded to understanding.

The basis of all health, sinlessness, and immortality, is Truth understood; but it was for promulgating Truth that the great Teacher of divine science was martyred.

Was it just for Jesus to suffer? No; but it was inevitable in this sensual world, where the good are supposed to suffer because of the evil, while the evil derive their only blessings from the good. That Jesus sent forth seventy students of Christian science, and eleven only have left a desirable history of themselves, indicates the great distance between the metaphysics of Jesus and the religion of that age and of this. It requires more cross-bearing to be a Christian demonstrator than a professor. Few in the past or present accept or adhere to the divine science of healing; hence the Scripture, "Many are called, but few are chosen."

The final crucifixion of the great demonstrator of the Principle that is God drew near that hour of triumph over all personal and material beliefs, and all the pangs they afford, — an hour that gave the highest proof of divine science ever recorded, and proofs so important to mortals. Judas conspired against Jesus, taking advantage of the world's ingratitude and the ruler's hatred of that just man to betray him into the hands of his enemies for thirty pieces and the smile of a Pharisee. Warily the pitiful traitor chose his time when the world was in mystery concerning Jesus and his teachings. Judas knew the period was approaching that must reveal the infinite distance between them. He knew it was the great goodness of his Master that enabled him to heal beyond his students, and it rebuked him as nothing else

could. The great moral and spiritual distance between them inflamed his envy, and the greed of gold strengthened his ingratitude. He never doubted but the sensuous world would love a Judas better than a Jesus, and his betrayal of a just man would raise him in the people's estimation. But his dark schemes fell to the ground, and took the traitor with them. Judas had the world's weapons, Jesus none of them, so he chose not to defend himself before those who understood not that defence, and he "opened not his mouth." The greatest demonstrator of Truth and Love that earth has ever known silent before error and hate. They with whom he had walked meekly, and to whom he had given the highest proofs of divine power, called him a "pestilent fellow," saying deridingly, "He maketh himself as God." They "who turn aside the rights of a man before the face of the Most High" esteemed him stricken and smitten of God, "brought as a lamb to the slaughter, and as a sheep dumb before her shearers"; and "who shall declare his generation?" who should decide whence cometh Truth, and what is Truth?

Pilate, pale in the presence of his own momentous question, "What is Truth?" little knew that his cruel decision against human rights and justice was helping on the glorious proof of what Truth is, and what it does for man, and the future would send back his reply in thunder tones. The women at the cross could have answered Pilate's question. They knew that Truth inspires our devotions, wings our faith, opens the eyes of the understanding, heals the sick, casts out error, and caused the disciples of old to say, "Even devils are subject unto us through thy name." But where were those

seventy whom he sent forth? Were all conspirators save eleven? Had they forgotten his years of toil and privation, his divine patience and courage, his unrequited love, and could not they have given him a cup of cold water in the name of a disciple, and met his last human yearnings for one proof of their fidelity? From early boyhood he had been about his Master's business, and they about theirs, but their pursuits were far apart; his master was Spirit, theirs matter; one served God, the other Mammon. Jesus had suffered and experienced for them to pour his dear-bought bounty into their barren hearts, and what was the reward? Forsaken of all save the women who bent in woe at the foot of the cross. Peter would have smitten the enemies of his master, but he bade him put up the sword, and take not the world's weapons to defend Truth, disdaining artifice or animal courage. If Truth spared him not the false accusation, Jesus would submit to a felon's death. His purpose was to vindicate a Principle, not a person, while their mad ambition was seen in envy, cruelty, or revenge exercised toward a person.

Jesus could have witndrawn himself from his enemies. He had power both to lay down his supposed life in matter and to take it up again. But he permitted them the opportunity to destroy his mortal body or life, according to their belief, that he might furnish the proof of an immortal body, showing them they could neither kill him spiritually nor destroy his material body, until he chose to lay it down when his earth-mission was accomplished. He knew that all Life is God, good; that evil has no life. He understood that God was his Life, and they could no more separate him from Life and its phenomenon than

from God, Truth, and Love. The belief that man has a separate Soul and Life from God is the error that he came to destroy. Because he understood this great fact of being, neither sickness nor the cross, temptation nor sin, could destroy Jesus. Let them think to kill the body whose Life is acknowledged Mind, and after that he would show them this body the same as before, proving they could not harm his body when mind held it in the understanding that Life is God. His disciples better understood his metaphysics, the divine science of the Life that is God. He had shown them its principle in casting out error, healing the sick, and raising the dead; but his last proof of the eternal principle of man was the highest, and most convincing to all, and his students profited by it. The unsatisfied malignity of his foes, the failure of his betrayer, and its results in his own self-destruction, all demonstrated what Jesus had taught, that "the measure you mete shall be measured to you again." Their hatred, overruled by the divine Love, established Jesus' teachings, and perpetuated for a time the Christian era. They who wanted to kill him, to stop his influence, only extended it by what they did, and Jesus rose higher in his demonstration because of it. Our Master sought not the protection of law from their barbarity. Human law afforded him no succor, but condemned him, even when the higher law sustained him in their presence against all odds, and in defiance of their fell purpose to disgrace and kill him. The divine mastered the human at every p int. The Truth he had taught and lived enabled him to triumph over all the beliefs of personal sense of Life or substance in matter and the power of hate to harm.

Alone, the meek demonstrator of God and highest in-

structor of man met his fate: no eye to pity, no human arm to save, forsaken of all he had blessed, the faithful sentinel of God. He stood at a higher post of honor, accepting a grander trust in defence of Truth, and ready to be transformed by its renewing. He had taught what he was about to prove, namely, that Life is God, therefore it is superior to all conditions of matter, above the wrath of man, and able to triumph not only over sickness and sin but death.

In the garden night-walk, — that hour of gloom and glory, — the utter error of a belief of Life in matter, all its pangs, ignorance, bigotry, malice, and hatred, touched him. His students slept, but he said unto them, "Can you not watch with me one hour?" Then he who had held uncomplaining guard to bless others received no response to his human yearning, and turned forever away from earth to Heaven and from sense to Soul. The final triumph of Spirit over matter, of the divine over the human, Jesus reached in that supreme hour of mockery, desertion, and crucifixion, and it all aided his highest demonstration. Viewing the magnitude of that moment to the world for its example and proof of divine science, and burdened with the sins of others, he momently exclaimed, "Hast thou forsaken me?" Had this appeal been made to a person, we might have doubted the justice or affection of that father who for an instant could withhold the clear recognition of his presence to sustain and bless so faithful a son. But it was not made to a person. He called on God, the divine Principle of the man Jesus; he appealed to Truth and Love, asking himself if they had forsaken him, knowing that he must abide in them to meet that hour of the world's error and hate. If his

recognition of scientific being should yield for a moment to the evidences of the senses, under stress of circumstances, what would his accusers say? Even what they did,—that Jesus' teachings were false, and all evidence of their truth was destroyed in his death. The burdens of that hour were beyond human conception. The throng of mortal minds disbelieving the purpose of his mission weighed heavily. The world's hatred of Truth was the ponderous cross he bore up the hill of grief. Not the spear or cross wrung from his faithful lips the cry, "Eloi lama sabacthani." All the good he did, a life that was Love, met their earthly reward, a cup of gall! Beholding that sweat of agony falling in holy benediction on the grass of Gethsemane, could the meekest and the mightiest follower of his example expect to escape the world's malice? Truth bestows few palms until we reach through demonstration full triumph over error. Love must triumph over hate, and Truth and Life over error and death, before the thorns are laid off for a more befitting crown, and the "Well done, good and faithful," bestows immortal honors.

After our Master had demonstrated the divine science of Life for the enlightenment and salvation of the whole world, he was found talking with his disciples three days after the burial of the body. The rabbis thought to hide in a sepulchre immortal Truth that to-day is acknowledged God. The Truth that Jesus was identified with that he abided in, taught, and demonstrated over eighteen centuries ago, that has spoken to all in the inspired word, and is revealed to the heart, is again found casting out error and healing the sick. Those who saw the final proof that Jesus gave of all he had taught, misconstrued

it. His disciples called him a "spirit," and believed his body had been killed; but his reply to this was, "Spirit hath not flesh and bones, as ye see me have."

Jesus told them plainly that person is not Spirit, and proved to their personal sense that his body was not changed materially until he rose higher in the understanding of Life, and he caused Thomas to examine the prints of the nails and spear to convince him thereof. Jesus had a short experience of the unchanged state after death, for his fidelity to Truth had purchased a more glorified being, and final ascension or triumph over all materiality. When will it be seen by his faithful followers that they will pass from earth to heaven, from matter to Spirit, sooner if they triumph over death? But those who consented to the martyrdom of a righteous man made a doctrinal platform out of that sacred history. His students, not sufficiently advanced before the crucifixion of their Master to understand his triumph over the grave, performed not their wonderful works until they saw him again and knew he never had died or changed in the least. This convinced them of all that he had taught, and his earth work was done; therefore he went beyond their knowledge in his next demonstration, and they said he rose out of their sight, and the historian named that the Ascension. Here their record of Jesus stopped. After his final demonstrations, his students received the Holy Ghost, the spiritual interpretation or discernment of his teachings, and the faint conception of the Life that is God, good. As they came nearer the understanding of metaphysics, even the example of their glorified Saviour in healing, they leaned no longer on a person, but the divine Principle of his work.

The reappearing of Jesus was not the return of a "spirit," but the presentation of the same material body that he had before the crucifixion. The divine Principle of that demonstration, and not a person, interprets that phenomenon; neither mediumship nor doctrines, but science, must declare its meaning to man. The Man of Sorrows best understood the nothingness of this supposed life in matter, and the substance of Life, Truth, and Love. And this man, the highest representative of God that earth hath ever known, when speaking of the world of sense, said to his disciples, "You hath it loved, but me hath it hated."

Herod and Pilate laid aside old feuds to unite in putting to derision and death the best man that ever trod the globe. Against the exponent of Truth they had common cause. Both hated Truth, and were united in their malicious aims at him who loved it. The accusations of the Pharisee against Jesus were as self-contradictory as his religion. The bigot, braggart, or hypocrite called him a glutton, a wine-bibber, etc., saying: "He casteth out devils through Beelzebub, and is the friend of sinners." This last saying was the only correct one. There never lived a man at such a remove from appetites or passions as the Nazarene, and because he was the friend of sinners he failed not to rebuke them pointedly and unflinchingly. He was the foe to error only because he was the friend of Truth. The opinions entertained of Jesus were the very opposite of the man. They understood not his excellence, inasmuch as they could not practise it. He was at work in science, and they knew not the Principle thereof. We have very few today who understand the great Truth that Jesus taught

and proved, healing the sick, casting out error, raising the dead. But it is possible, and the privilege of all Christendom, to follow the example of our master, and just what they claim to do. And yet the imperative commands, "Be ye perfect, even as your Father which is in Heaven is perfect," "Go ye into all the world, preach the gospel," "Heal the sick," etc., have little inspiration to nerve Christian effort.

When the science of being's purity again confronts the impurity of sense, and Truth lifts her voice above all error, the blows fall liberally on science; imposition and malice will smite their destroyer in the present as in the past.

To the advanced thinker, perceiving the scope and tendency of Truth, we look for support, while others shall say to metaphysics: "Go thy way for this time; when we have a convenient season we will call for thee." May the age soon learn that the only medium through which immortality and Life is learned profitably and permanently is metaphysics, not physics Human opinions, doctrines, and beliefs afford no demonstrable principle whereby man can work out his own salvation, and understand God, the divine Principle thereof. Jesus' teachings and demonstrations furnish the only key to the kingdom, but we must drink of his cup, partake of his sorrows, and be baptized into his purity before we rise to the higher proofs of the divine Principle of scientific being. The very nature of Christianity is peace and blessedness, but its joys and triumphs are not mundane; they anchor our hopes beyond the vale, taking them away from earth to heaven. The imposition of mental quackery in repeatting the letter and omitting the Spirit is by no means

science, seen in the gradual going out of the pleasures and pains of personal sense, and harmony, purity, and Love coming in to our experiences, until the beliefs of life in matter yield to the consciousness that Life is Spirit, and Spirit is God, the divine Principle of the demonstration of metaphysics.

CHAPTER VIII.

CREATION.

THE evermore of Truth is changing the universe. Thought expands beyond expression. We are losing our swaddling clothes, asking for more light. Let there be light is the demand of Life and Truth, changing chaos to order, and discord to the music of the spheres. Progress is taking off shackles, and the finite yielding to the infinite. Advancing to a higher plane of action, thought rises from the material to the spiritual, from the mortal to the immortal, and from the personal to the impersonal idea of God.

We have the authority of holy writ that God is infinite, therefore not a person, but a divine Principle, that demands our obedience, the omnipotent Mind that governs the universe and man. Because there is but one God and many personalities, if we worshipped a person we should not worship God, but man. Three persons united in one is more suggestive of a heathen god than of Jehovah.

What is the person of God? He has no personality, being infinite; and a limitless Mind cannot proceed from personality, or limits; finity cannot present the idea of infinity. That mind would be finite that proceeded from a finite source, or the body. Mind is the only creator, and

its creations are ideas. Take the microscope of spirit to discern animism, and only then can you comprehend the generic term "man." But man is not distorted into shocking dimensions because he is the reflector of the infinite; nor is he a solitary thought, disembodied and alone. God creates all in the kingdom of Mind when He expresses man; but man is an infinite idea, ever to be developing from his infinite source. We know no more of man than we know of God. The infinite Principle, or God, is represented only by the infinite idea, or man, and the senses have no cognizance of either. Human capacities are enlarged and perfected in the proportion that we bring out the fact that man has no distinct mind from his Maker.

We have a very feeble idea of man, and a very imperfect one. God's man has an infinite range of thought, and eternal being, for he is God's entity, and express image. He is incapable of sin, sickness, or death, for God is his Life, and the unchanging Principle of his being; hence the impossibility for man to fall from his estate and be man. Jesus understood this; therefore he said: "Be ye perfect, even as your Father which is in Heaven is perfect." This perfect model of man in the mind of Jesus lifted his being higher than our poor models of a fallen man, sick, sinning, and dying. His understanding of scientific being could never have been gained without the perfect Principle and its perfect idea, a perfect God and a perfect man forming the basis of his every thought. Building his conclusions of man from two opposite models, a good and a bad man, he could no more have arrived at the understanding of a good man than the sculptor could perfect his model when outlining

the form and face of Jesus with the character of Judas in his thoughts.

"Sculptors of men are we as we stand,
With our lives uncarved before us,
Waiting the hour when at Truth's command
Our life-dream passes o'er us.
If we carve it then, on the yielding stone,
With many a sharp incision,
Its heavenly beauty shall be our own,
Our lives that perfect vision."

The creations of the mortal and erring thought must yield to the creations of the perfect and eternal Mind. We must change our ideals to improve our models. We create a sick body with the thoughts we entertain, the models whereof are disease and death. We create sensualism and sin, bad heredity of the physical and moral, by the images or ideals of mortal thought, and not from the models of the immortal, that which is pure, perfect, and enduring. Science corrects this mistake. Metaphysics demands right thoughts to produce right actions and results. The children of metaphysicians, if they should have any, must be improved models of mortal thoughts, whereby steps shall be taken for future generations to reach the immortal and perfect model of God's thought of man. When we arrive at the point whence we gather correct views of God and man, there will be multitudinous forms of creation, and men will be as trees walking, to us mentally blind. The crude creations of the sexes will yield to the finely moulded forms of thought that we sometimes behold in the camera of mind, where the mental picture is the real and eternal. But whatever is most immortal is most real, and we

know which is at the mercy of chance and change, the fading forms of matter, the fleeting thoughts of mortal mind, or the permanent and perfect forms of the immortal. We shall behold and shall understand men and women, and all the glories of earth and heaven, when we learn our way in metaphysical science up to immortality and our spiritual origin.

When we realize Life as it is, Spirit, and not matter, we shall expand into self-completeness, that finds in God all, and needs communion with nothing more to find all. Looking from this standpoint, having no other gods, and none but a spiritual origin for the universe of man, our realm of existence will be peopled with more kindred characters, men and women created of higher thoughts, not the offspring of the lowest, but of the highest qualities of mind. We shall understand this statement of creation in the exact proportion that we lay up our treasures in heaven, and not on earth, that we gravitate Godward, and our affections and aims grow spiritual, whereby we approach the broader interpretation of being, and gain some slight sense of the infinite. Here is seen the effect of the mind's ideals on health and happiness. When we are looking away from the body with such absorbed interest that we forget it, the body never gives us pain; and we are unspeakably happy if the object of our thoughts holds them with an all-absorbing love. But thoughts ever recurring to the body, talking of it, and expecting from it perpetual pleasure or perpetual pain, are educating sensualism, selfishness, and materiality, at the expense of the adornments of mind and spiritual growth. Clothing our thoughts with vestments of mortality, they cease to soar.

If Deity is personality, the forever I AM is not infinite, bounded by and narrowed into limits. It is of little consequence what the person of God is when compared with the greater question, What is this Mind, its character and divine power, that we denominate God? If Mind is both within and outside of all things, then all is Mind, and the classification is scientific. If matter were substance, Spirit, being its opposite, would be shadow. God would be the shadow of matter, and shadow could not produce substance; therefore matter would be self-created. The discord that the belief of soul in body manifests proves the theory an error. Who hath found finite life or love meeting the demands, stilling the desires, satisfying the aspirations? And if the infinite Mind was in finite person it would lose the character and qualities of God, inexhaustible Love, eternal Life, and omnipotent Truth.

The infinite Mind, to be a person, would require an infinite form to contain it, and a personal man as finite form would not be the image and likeness of God. A finite belief of God cannot take in the glories of limitless Love, Life, and Truth; hence the unsatisfied cravings for something better, higher, and holier than it affords, and its insufficiency to attain the true idea of God. The mythical creations of mortals are vague conceptions of creation, affording no foundation for the work of intelligence. Materiality cannot be made the basis of Mind. The eternal Mind creates its own likeness in the substance of ideas, and not the supposed substance of non-intelligence or matter. The Father of Mind is not the father of matter. What is termed personal sense translates spiritual ideas into material beliefs, and calls a per-

son, instead of Principle, the Father of the rain, who hath begotten the dew, and bringeth forth Mazzaroth in His season, and guides Arcturus with his sons. Mortal man has made a covenant with his eyes to belittle Deity with human conceptions. In league with personal sense he takes limited views of all things. Eye hath not seen Spirit, nor ear heard his voice. We cannot reach the nature and quality of God's creations through the footsteps of mortal conceptions. Let us reverse our feeble flutterings, to follow Truth and retain life material, and above the appeal to a man-God, lift ourself to clearer views, that maketh the God-man, and we may hope to reach the standard of being. Job said: "I have heard of thee by the hearing of the ear, but now mine eyes seeth Thee." We may say that, when the supposed pains of sense predominate, and we are driven from our false estimates of life and happiness, to turn from the things of sense to the joys of Soul, the bliss of loving unselfishly, of working patiently, and conquering all that is unlike Spirit.

There can be but one Creator, He having created all. Whatever seemeth a new life or creation is a mortal thought taking to itself a belief that it is an added numeral of God; a finite sense, peering out of its cloisters with amazement, thinking to pattern the infinite. Multiplying finite thoughts, and their sense of finite substances, that we denominate material persons and things, is not creation. Personal and material man is an atom of dust thrown into the face of spiritual immensity, a flickering sense, instead of an abiding consciousness of being. We must see further than finite forms to gain the true sense of existence. And where shall we look to rest the

gaze in the unsearchable realm of Mind? Let us look where we would walk, act as we would act in the possession of all power to create our own destiny. Reckoning ourself from the standpoint of a higher being, we progress spontaneously, even as light emits light, for "where our treasure is, there will our heart be also." Distrust of our ability to gain the good we desire, and bring out better and higher aims, prevents the proof of our wings, and is defeat before we start. To accomplish a scientific sense of creation we must admit the possibility of every good achievement, and set about the discovery of what God has already done for us. Our beliefs defraud us. They make mortals involuntary creators, producing evil when they fain would create good, forming deformity when they would outline grace and beauty, injuring those they would bless; miscreators generally, whose "touch turns hope to dust." Such is the evidence before the senses, when a birth is not desired, and a death is lamented; when the weeds grow apace in our gardens, and the flowers are choked for lack of room, or scorched by the sun, or nipped by untimely frosts. But such are not the facts of creation in the realm of Truth, and are seen only when we look from the wrong standpoints. We are egotists, fancying ourselves independent workers, material authors, and privileged originators of something that Deity would not, or could not, create.

The foundation of all mortal discord is a false sense of beginnings. To begin right is to end right. Every calculation starting from the body starts wrong. Causation rests with immortal Mind and impersonal Principle, and not with mortal mind and personality. Because we look to the body for pleasure, we find pain; and for life, we

find death; and for Truth, we find its opposite, error; and for Spirit, its opposite, called matter. Now reverse this action, and look to God, the Principle of all happiness, harmony, and immortality; hold thought to the harmonious and enduring, the good and true, and you will bring these into your experiences and lives, and in the proportion that they occupy your thoughts. Detaching the senses from the body, or matter, that are only attached to it through a belief, you learn the meaning of Soul, the immutable and immortal. Springing away from the mutations of time and sense, you have not lost the objects of Life, or your own identity; and if you will turn your gaze thither, you will grow as the bird that bursts the ovum and finds his wings. Beauty and blessedness of Spirit are your proofs of existence, and that whereby you should recognize yourself. This scientific sense of being, that leaves matter for Spirit, is not an absorption into Deity and the loss of man's identity, but an enlarged sphere of thought and action, an expansive benevolence, that forgets the body in remembering God and our race. The impersonal good calls on us, with the demands of every hour, to work out the problem of being through mind instead of matter. This consecrating sense of God and man lessens not our dependence on God, but heightens it; diminishes not our obligations to God, but shows the necessity of meeting them; it deteriorates not from the perfections of God, Spirit, but ascribes all to Him.

When man resigns his claims as a creator, blends his thoughts of existence with his Maker, and works only as he works, He will not grope darkly for his desires, and cling to earth because he has not tasted of heaven.

Putting off the old man, we put on the new; who that has felt the loss of personal pleasures that has not gained stronger desires for impersonal joys? and this must come before he finds what belongs not to person, namely, his place in wisdom and Love. The loss of friends, or what we hold most dear of earth, has explained this ascending plane to many a heart. The pains of sense quickly inform us that its pleasures are mortal and our joys spiritual. The creations of sin bring their sure proof, in mortality, that man is not a creator of Soul or body. The sinner believes he is happier for wrong-doing, and the saint that he suffers for doing right. Both inferences are false. They are the mythical creations of sense, the transient forms that flit before mortal thoughts, to sink into oblivion.

Would existence be to you a blank without personal friends? Then the time cometh when you will be thus solitary, without sympathy, and alone; and this vacuum of the affections, filled with God, Truth, and Love, instead of man, with the impersonal instead of personal. When this hour of development comes, and you cling to your sense of personal joys, the divine Love will force you into acceptance of that which promotes your growth. Then you will meet with betrayals of friends, and personal enemies will so encompass you, the lesson will be sufficient, and man's extremity will be God's opportunity, whereby He teaches you to lay down your treasures in persons and accept the reward of Principle, and learn your way in science. Then the pains of sense are found salutary when they take away the beliefs of pleasure in sense, and transplant your affections from sense to Soul, where the creations of God are found good, rejoicing the

heart. Such are the footsteps in metaphysical science, whereby Truth amputates error, and you gain your identity higher at every succeeding step. Every mortal must follow Jesus in his sayings and demonstrations up to the throne of perfect and eternal Mind, where the beliefs of matter disappear and the ideas of Spirit throng, with their beautiful presence, and flood all being with light. Spiritual understanding lifts us above frailty as we pass the barriers of limits into the evermore of Life, Truth, and Love. Immortal man co-existent with God reflects the full idea of this creation. Every object in the universe resolved into thoughts, whose substance is Mind, instead of matter, is included in the generic term *man*, of which woman is the highest species.

The late Professor Agassiz, in his microscopic examinations of a vulture's egg, gave strength to our conclusions of creation, which mortal belief claims and the immortal idea includes. We had made the discovery in metaphysical science that man means more than an individual outline, with mind inside of it; that he reflects the mind of God, the entire universe, every one of His creations. The late Professor Agassiz saw in the ovum of a vulture, the atmosphere, the gathering of clouds, the stars and moon, and, at the point of what is termed embryotic life, the sun appeared. Mortal beliefs of matter analyzed, whether through the microscope of physics or metaphysics, present views beyond what lies on the surface of things.

The Genesis of Spirit, God, has inverted images in mortal thoughts, for the spiritual fact is the exact opposite of the so-called material. The suns to the planets are similes of Soul, although imperfectly so, for what is

termed matter presents a poor figure of Mind; it presents the exact figures of mortal beliefs, but is not a fair representative of the immortal idea. As the crude forms of mortal mind yield to higher significations, the metaphysical Genesis of the Scripture will be hailed with head and heart. The following brief comments are the spiritual or scientific version of the text: —

Genesis i. 1. "In the beginning God created the heaven and the earth."

The infinite hath no beginning, and this word "beginning" is employed to signify the first, because the eternal fact of creation, when Spirit is the creator. The creative Principle is God, Life, Truth, and Love. There is but one Creator and one creation. The unfolding of spiritual ideas and their identities, forever embraced in the infinite Mind, and being reflected through time and eternity, is creation. These ideas range from a blade of grass upward to the Elohim, or sons and daughters of God, Spirit.

2. "And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters."

All is spiritual and harmonious in the eternity of Principle and its idea. In this universe of Mind, matter is unknown, without form and void. There is no supposition of the false or untrue, for darkness is upon the face of this supposition, and Truth says, "Let there be light," and there is light. Science reveals the great fact that earth is an idea, not matter, and peopled with God's ideas, the reflections of Life in all its myriad forms of beauty, goodness, and intelligence.

3. "And God said, Let there be light: and there was light."

The immortal and perfect Mind presents the idea of Herself first in light, and is reflected by every one of Her creations, clothed in spiritual and immortal forms. In nothing that Spirit creates is there an element or symbol of discord or decay, such as erring thought, mortal life, mutable truth, or changing love.

4. "And God saw the light that it was good: and God divided the light from the darkness."

And Spirit that dwelleth in infinite light and harmony is forever reflecting the ideas of Good, and never reflects aught but what that includes; all Her creations are forever exempt from evil.

5. "And God called the light day and the darkness He called night. And the evening and the morning were the first day."

All question as to whether the creations of Deity are spiritual or material should be dropped at this point of the Scriptures. The sun is not yet included in the unfolding symbols of creation, and light is seen to be the radiance of Spirit, instead of burning and material rays. The light of Spirit is Truth, and darkness is but a supposition of the absence of Truth, or error. But there is nowhere that His voice is not heard, for Truth, Life, and Love fill immensity, and are ever present. The successive appearing of ideas are represented by the uninspired writer as evening and morning, or indistinct and clearer views as the ideas appear; and this uprising thought is the morning light of God's day, forming spiritual divisions of time, periods of discovery and progress. Now we have the explanation of the Scripture, that "one day with the Lord is as a thousand years," — that the rays of

infinite Truth gathered into the foci of ideas bring more light instantaneously than a thousand years of unconcentrated beams or random thoughts and vague conjecture. The infinite and perfect Mind never created matter and called it light. To Spirit, the opposite of Spirit would be darkness; as to light, the opposite of light is darkness.

No solar rays' attraction or planetary revolutions form the day of Spirit; she makes her own records, and mortal thought is not yet recorded, and it has never known what God's thought is that we name a sun.

6. "And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters."

And Spirit requires understanding, the mental firmament, to distinguish between the higher and lower orders of creation, and from out the solutions of thought to form identities and make the ideals glorious.

7. "And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so."

And Spirit gives spiritual understanding to lead into all Truth to discern good, but not evil. Understanding forms the line of demonstration whereby to determine the real from the unreal. It takes of the things of Truth, Life, and Love, and shows them to thought; it gives the divine sense and spiritual signification of all things. This understanding is not intellect, or aided by scholarly attainments, but spiritual intuition. It is the dividing sense of Deity to distinguish betwixt the immortal, unerring and infinite, and a supposition of something else; or the mortal, erring, and finite, between Mind and its ideas, and the meaningless shadows of shadow which we

name beliefs instead of ideas; impossible and therefore incorrect reflections, unlike their original. Spiritual understanding is a quality of God, eternal Mind, that separates thought from supposition, the assertion of nothing as something.

8. "And God called the firmament Heaven: and the evening and the morning were the second day."

And Spirit, the eternal good, unites harmony to understanding; and the calm, cool hours of thought, and the dawn of ideas, form the second mental period.

9. "And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear."

And Spirit gathers the unformed thoughts into proper channels, and forms their identities, to unfold them as it opens the leaves of a rose to send abroad its fragrance.

10. "And God called the dry land Earth; and the gathering together of the waters called He Seas: and God saw that good."

And Spirit gathers Her ideas into one eternal bond of union, and She feeds and clothes them all, and they rise in the scale of creation to express their Mother, and She names them all, from an atom to a world. Without their particular nature defined, they would be nameless wanderers, ebbing and flowing on the boundless shores of Mind.

11. "And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit-tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so."

And Spirit causes the idea of creative power to reflect its Principle or Life and reproduce the images of Mind in all its multitudinous forms. But intelligence governs this multiplication of ideas; the seed or the herb yields not because of a propagating principle of its own, for it has none. Infinite Mind governs every thought, from an integral to an infinite. The artist expresses himself in his picture when he has created it, and its only immortality is in him. The creations of Spirit are ever appearing and must ever continue to unfold, from the nature of their inexhaustible source. The seed is in itself; but Mind makes the tree, the fruit, and its seed. Mind is the multiplier, thoughts and ideas are the multiplicand, the universe, and man. But there is no intelligence in the thought, the seed, or the flower. Mind is the creator and Soul of all. Truth is the intelligence of the idea.

12. "And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that good."

And Spirit forms the gender of Her ideas. The tree is already named as having his gender and the seed in itself, but pure and perfect Mind causes it to produce; the feminine gender is not yet expressed, Mind being the only element of reproduction, and the feminine idea the highest expression of creation, it is named last in the order of creation. Ideas unfold from the lesser to the greater, but "the last shall be first" in their translation back to the spiritual Origin.

13. "And the evening and the morning were the third day."

The third period of thought is an important one in results, wherein the indistinct, thronging forms of thought are advancing to ideas, and in the light of understanding this period corresponds to the resurrection, when Spirit is seen the Life of the grass, the herb, and tree; and Life not contingent on organization. Our Master reappeared on the third day because of this scientific sense of eternal Life and creation. The sombre hues of eventide and the rosy beams of morning corresponded to the phases of new ideas.

14. "And God said, Let there be lights in the firmament of the heaven, to divide the day from the night; and let them be for signs, and for seasons, and for days, and years."

Spirit creates celestial bodies, but the bodies of the stellar universe are not more celestial than man's body. Thought rarifies as it ascends. Mind forms and peoples the universe. The light of understanding gives gleams of the infinite, even as the stars indicate immensity. Hereby we learn that the continuance of mineral, vegetable, or animal is not more contingent on solar time than when the stars first sang together. The periods of understanding are the days and the seasons of Soul, wherein purity, beauty, poetry, sublimity, and the divine nature of Spirit appear.

> "These as they change, Almighty Father, these
> Are but the varied God."

Understanding the science of creation, where all is Mind and its ideas, Jesus rebuked the material thought of his students, saying, "Ye can discern the face of the skies, but how much more should ye discern the signs of these

times," — how much more should you be a metaphysician than a materialist, one who can discern the mental signs, and in the rhythm of Spirit blend with the music of the spheres.

15. "And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so."

And Spirit imparts light to the understanding, that is reflected on all it controls.

16. "And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also."

And Spirit reflects the full and limitless idea of infinite Mind. Geology has never explained the earth's formations; it cannot, for Spirit created them. There is no record of solar light until time had been divided into evening and morning, and vegetation was formed, showing that light is a symbol instead of a life-giving principle. In metaphysical science it is seen that only Mind shines by Her own light and governs Her idea, man, and the universe, and governs them harmoniously. Mind forms the ideas that subdivide and radiate their borrowed light, which explains this Scripture, — "whose seed is in itself." The ideas multiply, but Mind constitutes and creates them. This metaphysics understood shows that the sublimity and magnitude of creation, are its simplicity: He spake and it was done.

17. "And God set them in the firmament of the heaven to give light upon the earth."

And Spirit imparts every idea of good through the understanding, and She has no other medium whereby to

express in their harmony Life, Truth, and Love. The seal of Deity is understanding, harmony, and immortality.

18. "And to rule over the day and over the night, and to divide the light from the darkness: and God saw that good."

And Spirit knows that Her impress makes harmony indelible; holding creation in its spiritual classification, "no night is there."

19. "And the evening and the morning were the fourth day."

And the faint and the full effulgence of Mind marks the advancing periods of infinite progression.

20. "And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven."

And Spirit expresses first Her general ideas and beautiful representations of Life, corresponding to light, vegetation, flowers, trees, etc.; second, Her solid and grand ideas of Substance, corresponding to rocks and mountains; third, Her ideas of intelligence, corresponding to the animal and human species, where Mind becomes emphatic, reflecting individualized thought in the order of male and female. The fowls that fly above the earth in the open firmament of heaven correspond to the aspirations that soar beyond the individual to the understanding of their creator, — reach beyond the idea to the Principle that formed it.

21. "And God created great whales, and every living creature that moveth, which the waters brought forth abundantly after their kind, and every winged fowl after his kind: and God saw that good."

And Spirit gives Her ideas great strength as they rise higher to reflect the infinite idea of omnipotent Mind. Spiritual aspirations represent Life without end, and are high and holy thoughts, — the angels that She giveth charge over thee, and which Spirit produces abundantly after their kind, while they reproduce their own characteristic acts.

22. "And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth."

And Spirit blessed the multiplication of Her own ideas; good thoughts evolved from the perfect Mind, and rising higher at each annunciation.

23. "And the evening and the morning were the fifth day."

And the shifting scenes in the teeming universe of Mind make room for more exalted ideas.

24. "And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so."

And Spirit stimulates one idea to reproduce another; she diversifies ideas, classifies and identifies them. But the intelligence and Life, yea, the immortality of the idea, is its Truth, the Principle that formed it.

25. "And God made the beast of the earth after his kind, and cattle after their kind, and everything that creepeth upon the earth after his kind: and God saw that good."

And Spirit creates all forms of thought; some to roam in the realm of Mind, joyous in their strength; others She appoints sturdy tasks; some must creep to climb, and ascend in humility the higher ideas. Moral courage

is the lion of the tribe of Judah, the king of the mental realm; it roams free and fearless in the forest, or halts undisturbed in the open field; it climbs stupendous heights, or rests in "green pastures beside the still waters." Diligence, promptness, and perseverance are "the cattle upon a thousand hills," that carry the baggage of moral courage and keep pace with it. Patience is the harmless worm or insect that creeps slowly, but goes over summits and sticks to its achievements. Of the beasts and reptiles created by Spirit Her idea is seen in the lion, uncarnivorous, that shall lie down with the lamb, and the little child shall lead him. Tenderness shall accompany all the might that Spirit gives its formations. The serpents of Spirit are not subtle or poisonous, but wise ideas, charming with their adroitness. She hath no elements of evil or poison to impart, and every one of Her ideas is in subjection to the Mind that formed them, and can change the rod to the serpent and the serpent to the rod. Understanding this science of being, even the control that Spirit has over all created things, the prophet was safe with the lions, and the apostle with the viper, well knowing it is mind that makes forms of thought poisonous and devouring, or useful and harmless, and Life indestructible and eternal. Realizing this great truth of metaphysics—that not understood seems inconsistent—saved the prophet from the jaws of the hungry lions, and made harmless the poison-viper.

26. "And God said, Let us make man in our image, after our likeness, and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."

And Spirit, the eternal Us, made man. This plurality of Spirit does not imply more than one God, or three persons in one; it means Life, Truth, and Love, and these one Spirit, the divine Trinity and only Creator. "Let *them* have dominion" refers to the male and female ideas already created, and grouped together in this one generic term "man," of which woman is a species. The Scriptures are sacred, but that was mythological which speaks of God creating one man, and from this man He evolved a woman, and together they made the rest of the race. Spirit creates and fashions all things spiritually, and after the likeness of God, good, and never evil. Life is reflected by Her ideas, vegetable, animal, and human, in their harmony and immortality. Truth imparts to Her own ideas the character of Truth, peace, and permanence. Love sends forth Her unselfish and enduring ideas, from the tiny grass growing beneath the foot of man, spreading for him soft carpets, and supplying food for fowl and beast, from the modest violet that lifts her blue eye to heaven and saith, "The meek shall inherit the earth," the sheltering stone that tells of "the shadow of a great rock in a weary land," up to the kindling sun, shining on all, glinting on the church-dome, glancing into the prison-cell, gliding into the sick-room, gilding the cot, brightening the flowers, beautifying the landscape, blessing the world. Spirit creates man in Her own image and likeness, even the likeness of God, good; the forever idea of Life, Truth, and Love, of intelligence, immortality, and infinity. She also causes this idea to reflect Her dominion over all things, — over fish, fowl, reptile, animal, and all the earth. This man of God, this infinite male and female idea, including all ideas, reflecting all forms of thought,

male and female, co-existed with Spirit, and is forever making manifest this infinite Mother in higher forms of earth and heaven, of flowers, trees, men, women, and all the *et cetera* of the universe.

27. "So God created man in his image, in the image of God created he him; male and female created he them."

And Spirit repeats it to emphasize this fact that man is the image or reflection of infinite Spirit, and man is the generic term for all of God's creation, masculine, feminine, and neuter. In the Icelandic, Mind and man are terms synonymous. How has this definition been adulterated by the term matter? Gender is a quality of Mind or Spirit, a reflection of Soul and not body. The male idea corresponds to creation, Life, and Truth; the female idea to Life, Truth, and Love. There are many persons and but one God, hence Deity is not person. There are many ideas, or sons and daughters of God, and but one spiritual Principle that originates them all. According to the rule of the apostle, to learn the invisible by the things that are visible, we can have no proper conception of the person of Deity except as the infinite idea of an infinite Principle named man. We have not as much authority in metaphysics for calling God masculine as feminine, the latter being the last, therefore the highest idea of Spirit.

28. "And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

And Spirit blesses its own idea, causes it to multiply, and governs the lower through the higher. Man is made

master of the beast, the fowl, and the reptile; and governs the unformed thought, the swimmer in the sea of thought, aspiration, and every manifestation of Life, reflected from the infinite Principle of this infinite idea of intelligence.

29. "And God said, Behold, I have given you every herb bearing seed which is upon the face of all the earth, and every tree which is the fruit of a tree yielding seed; to you it shall be for meat."

And Spirit, giving Her highest ideas dominion over the lower, feeds them with the sense those ideas impart in the experiences that God is Love, sustaining and blessing evermore all that Spirit creates.

30. "And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth wherein there is Life, I have given every green herb for meat: and it was so."

And Spirit giveth to every idea of Her own, aspiration, humility, and immortality; and the unformed thoughts are assimilated by the higher forms that reflect them in embryo ideas of Life, Truth, and Love.

31. "And God saw everything that he had made, and, behold, it was very good. And the evening and the morning were the sixth day."

And Spirit comprehends every idea that She creates before it is evolved, and they are perfect even as their Principle is perfect. Nothing is new to Spirit. She rests from her labors, and the hush and stir of thought is the order of scientific evolution.

Genesis ii. 1. "Thus the heavens and earth were finished, and all the host of them."

Thus are the ideas of God, of perfect and infinite Mind, expressed in metaphysics, and called earth and heaven, with all that they contain; and this earth and heaven are now and forever the male and female of Spirit, *alias* the Elohim, or sons and daughters of God. Do you ask what is their personality? This we can no more tell you until we arrive at it, and reflect the image and likeness of Spirit, than we can state the personality of God, in the words of the apostle, "till we come in the unity of the faith and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ," until we reach the full idea of Life, Truth, and Love, the infinite Principle of man and spiritual creation.

2. "And on the seventh day God ended His work which He had made; and he rested on the seventh day from all His works which God created and made."

The unfathomable Mind is expressed in the spiritual universe or man. But this, its infinite idea, is not seen or comprehended more than its infinite Principle or God, and both are co-existent and co-eternal. The numeral of infinity, called seven days, can be reckoned only as we lay aside finite calculations and accept the computation of Scripture, that "one day with the Lord is as a thousand years."

4. "These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens."

5. "And every plant of the field before it was in the earth, and every herb of the field before it grew: for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground."

Here is the emphatic declaration of Holy Writ that God creates through mind, metaphysically; that the plant grows not because of seed or soil, that Mind makes it, and mortal thought alone puts it in the ground. Mind makes every herb of the field before it grows; and Spirit, in its metaphysics or divine science, never caused a man to till the ground.

Here the inspired record closes on the subject of the real creation, and says it is finished.

We leave this brief, glorious history of the supremacy and omnipotence of Spirit, the harmony and immortality of the universe and man, and turn to the opposite supposition reluctantly, and we part with it only with our eyes. It is engraven with the point of a diamond and written with the pen of an angel on the understanding and heart. In that moment of experience, when at the portals of the unknown we found Life instead of death, and health that we never before had, we saw dimly the grand truth of those inspired pages, recording spiritual Life and its every idea, harmonious and eternal.

6. "But there went up a mist from the earth and watered the whole face of the ground."

Here commences the mythical history of a material universe and man. The record of the creations of Life, Truth, and Love is given in the first chapter of Genesis. The second chapter states the opposite suppositions of error, and those suppositions of material sense and Life are treated by the translators as verities. The history of error or matter is not the history of Truth, but the history of falsities in contradistinction to the history of Spirit and her creations. The divine science of the first

record proves the incorrectness of the second, it being the opposite of the first. And because the first embraces the harmony and immortality of all things, it is the reality of all, and its opposite or supposed material creation is the unreality. That all material life returns to its native nothingness, we have the declaration of Scripture. Matter is the god, or supposed life-giving principle, of mythological or material creation, and this supposed creation is the first idolatry or the introduction of other gods; and the results of this error are portrayed in God's glowing denunciations. The second chapter of Genesis reiterates that God, Spirit, created a second time materially what he had at first made spiritually. This is the claim of error always, — that error is Truth, and originates from Truth, even when it shows itself the exact opposite of Truth. It calls that the work of Truth and Love which produces error and hate, and is accursed in the record and the idolatry that followed this mythology. The Phœnicians' god was Baal; the Moabites', Chemosh; the Amorites' Moloch; and the Israelites', Baal. This proves they understood not the true idea of God and the offspring of Spirit. The supposed creations of matter were the results of a mist or mystification, instead of understanding; and they came from the ground instead of upward, even from the myth of matter instead of the idea of Spirit.

7. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul."

The supposition that Spirit, Life, Truth, and Love, yea God, has an opposite, named "devil," that counselled at

first over Him, and succeeded then, and has ever since, through matter, error, and belief, to make those seem as real, and even more powerful than God, Spirit, is mythological. That God, Spirit, forms man from a material basis, or the "dust of the ground," the lowest beliefs, makes him a material, unintelligent body in the first instance, and, in the second, gives this matter intelligence, puts Life, which is God, Spirit, into this body, to sin, suffer, and die, before it can be ejected therefrom and saved from the consequences. In this strange medley, Spirit, God, is supposed to lose Her divine nature, immortality and omnipotence, and Mind to become subject to matter, and Spirit, *alias* God, to become a mortal sinner, that is again supposed to have Truth, God, and the opposite of God, dwelling in him.

According to Cruden, the following are some of the renderings in different languages of the term man. In the Saxon: mankind, a woman, any one. French: woman, person. Welsh: that which rises up: the primary sense is from image. Hebrew; image, similitude. Icelandic: mind. The following sentence is from the Icelandic: "And God said, Let us make man after our mind; and God shaped man after His mind, after God's mind shaped He them; and He shaped them male and female."

The evangelist says all things were made by Him, and without Him was not anything made that was made. As much as to say everything that was real. The spiritual and scientific Genesis declares that He saw everything that He had made, and, behold, it was very good. But the Genesis of matter contradicts this, and says God made all things over again with the help of man, and pronounced a curse upon them.

9. "And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil." [In the Hebrew, "the tree of the knowledge of good and evil."]

The scientific, therefore the correct, statement of creation declares He made every plant of the field before it was in the earth. Now, the opposite of science, or the error of statement, says Life issues from matter, and contradicts the metaphysics of Spirit, God. Earth corresponds to idea, ground to belief. Out of belief are formed the personal senses, feeling, hearing, seeing, etc.; materially, the appetites and passions. The very first mention made of evil is introduced in the mythology of creation. The real creation embraces all, and has no evil. Spirit pronounces good all that She created, and says that She created all that is real. The tree of Life is the symbol of Truth. The knowledge of good and evil is the supposition there is an evil, and evil is as real as good, and created by God. This is the figurative tree of error, bearing the fruit of sin, sickness, and death.

15. "And the Lord God took the man, and put him into the garden of Eden, to dress it, and to keep it."

Eden signifies harmony; in the above text, a harmonious body. This supposition commences the mythology that God put Soul, Himself, the infinite, into finite forms; put Mind into matter, to dress it and to keep it, to make it beautiful, and cause it to live and grow.

16. "And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of

it: for in the day that thou eatest thereof thou shalt surely die."

Here the mythology has it that God tempts man; but St. James says, "God cannot be tempted with evil, neither tempteth he any man." That the knowledge of evil would make men mortal is true; and that knowledge, gathered from the senses, is the only evil. But this is untrue, that God, good, created evil, or makes man from matter, or that evil is the reality of being, or that God created an evil, or serpent, to tempt his own children.

19. "And out of the ground the Lord God formed every beast of the field, and every fowl of the air, and brought them unto Adam to see what he would call them; and whatsoever Adam called every living creature, that was the name thereof."

Here the mythological history presupposes Spirit repeating creation and making all things material instead of spiritual, and starting from a material basis instead of God, and given their identity, that is, named by man. In the metaphysics of creation fowls are seen as God's thoughts "flying in heaven," moving in harmony, the aspirations or angels of His presence. Mythology presents man as material, yet a living soul, and his material thought presenting a material bird, and saying that God made it. Adam, error, forms every material sense of things, and names them accordingly. Adam, which signifies error or belief in contradistinction to understanding and Truth, is the creator of this creation. God has entered mortals according to this mythology to create, in partnership with them, in co-operation with error and belief.

21. "And the Lord God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh instead thereof; and with the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man."

The god of mythology, called matter, creates through mesmerism, or mortal beliefs of matter, not intelligence or understanding; and he begins his creations in darkness instead of light, and materially instead of spiritually. He produces through mortal beliefs, and saith God hath done it, that a divine Principle and understanding is producing man, male and female, anew, when it is but a belief beholding the creations of its own dream. This was the first belief of physical surgery. After the belief of Life in matter came the belief of the necessity of surgical operations, and finally the belief that men are born of women, reversing the first statement of mythological creation, namely, that woman came from man.

Genesis, iii. 1. "Now the serpent was more subtle than any beast of the field which the Lord God had made; and he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

2. "And the woman said unto the serpent, We may eat of the fruit of the trees of the garden.

3. "But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die."

The serpent is introduced in the scriptural record without any specified original; but some maintain he was a veritable demon, even the subtlety and climax of falsehood, created by a perfect and divine Spirit. Adam, or error, even the belief of mind in matter, began this reign

of mortal man somewhat mildly, increasing in jealousy and falsehood until his days were numbered by the law of Truth, and the mortality of error made manifest. The garden was a term used to signify the body in the first records of mythology, sexuality and self-abuse the forbidden knowledge. Man was not to presume on the prerogatives of his Creator, but to recognize God the Father and Mother of all.

4. "And the serpent said unto the the woman, Ye shall not surely die;"

5. "For God doth know that in the day ye eat thereof then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

This allegory represents error in every one of its beliefs, always asserting itself as Truth and over Truth; and giving the lie to Truth, saying, I can open your eyes, I can do more for you than God, good, has done. Bow down to me, have other gods, admit I am right, and more real to the senses, pleasant to the eyes, and more to be desired than Truth. The history of Adam, or error, is a dream without a dreamer; first, a supposition of assertion; second, that nothing says I am something; and, third, that something springs from nothing, and is Life, substance, and intelligence. The order of the allegory describing the mythological creation, even a creation springing from dust instead of Deity, is maintained in all its forms. Mortal man, starting from chaos or old night, from the lowest propensities; non-intelligence becoming intelligence; the basal portions of its formations of mind indicating the appetites and passions; its upper portions the sentiments, implying the hope that mind will sometime

escape from matter, giving a material sense of things as the sense of mind, and matter having dominion over mind; body originating in non-intelligence, and mind afterwards inserted; the creation a propagating principle in vegetable and animal, alias God, in matter, or matter without God; a man's life consisting of the things that he eateth, and having no connection with God, Spirit; his senses unable to perceive Spirit, and matter dooming them to die. This mythological history of man, so unlike the scientific record of man as the image and likeness of God having dominion over the earth, and whose Mother is Spirit, first creates man of dust, and without a mother, afterwards gives him a mother who is governed by mesmerism, controlled by a belief called a serpent, her origin a rib, her capacity for knowledge gathered through material sense and from the tree of knowledge, whereof if a man eat he shall die, and her progeny self-constituted suicides, hastening toward death in pursuit of life. The word Adam, divided into two syllables, and reading A damn, indicates more closely the character and the curse that the divine Spirit or mother of man bestowed upon it.

9. "And the Lord God called unto Adam, Where art thou? And he said, I heard thy voice in the garden and I was afraid because I was naked, and I hid myself."

Knowledge gathered from a personal sense of either man or God produces its immediate fruits in fear and shame. Error, ashamed of the reality it makes of material sense, shrinks from the voice of Truth calling to belief, Where art thou? Art thou a supposed sense of matter, a sense of evil instead of good? Fear is the first

manifestation of the belief of personal sense, and the foundation of all other beliefs, even sin, sickness, and death. This allegorical man was naked, but knew it not until belief looked through eyes to find man, and the senses material, instead of spiritual, defined God's idea.

11. "And he said, Who told thee that thou wast naked? Hast thou eaten of the tree whereof I commanded thee that thou shouldst not eat?"

12. "And the man said, The woman whom thou gavest to be with me she gave me of the tree, and I did eat."

Here error repeats the old story that Truth is the origin of a lie, and God makes man materially as well as spiritually charging God with the creation of evil as well as good. Not God, but a serpent, a lie, introduced such ruinous knowledge. Even the allegory does not claim that God made the serpent or first lie that beguiled the woman, that demoralized the man. Mortal error, the Adam, charges Eve and God with man's dereliction; it saith, "The woman whom Thou gavest me hath done this; that which was taken from my rib has made me a sinner; the very bone of my bone and flesh of my flesh results ill; beliefs of matter are betraying me. But Truth questioned the woman regarding the knowledge she had imparted, and found her honest in her reply, that "the serpent beguiled me, and I did eat." The woman was first to see her way out of the difficulty, to learn that knowledge obtained through the senses is not a safe guide, and is the first to abandon the belief that life originates materially, and receive a sense of spiritual being as demonstrated by our Master at the sepulchre. She should be

first to reflect the All Mother, or the Womanhood of God, in the spiritual idea of Love.

15. "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bite his heel."

The Apostle Paul explains this self-constituted war between matter and Spirit, the senses and Soul; between the mythological life of matter and the Life that is God, Spirit. He says: "The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But ye are not in the flesh but in the Spirit, if so be that the Spirit dwelleth in" (with) "you." As in ages past, there will be again greater opposition to the metaphysics or science of the Scriptures than to any known sect. The seed of Truth and the seed of error, the seed of belief and that of understanding, yea, the seed of Spirit and that of matter, are the wheat and the tares that time and Truth are separating, to destroy the one and bring to light the facts of the other in the spiritual Life and creation. When Truth shall bruise the head of error, to destroy the belief of intelligence in matter, this belief, or original serpent, shall bite the heel of Truth, even as it hath ever done at every period of reform.

16. "Unto the woman He said: I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children, and thy desire shall be to thy husband, and he shall rule over thee."

Truth deals its first blow upon personal sense, the belief of sensation, life, or intelligence, from a material basis. It strikes at the foundations of mythological crea-

tion and idolatry,—the first and foremost error of having more than one God, one creator, and one creation,—showing the results of this belief in sin, sickness, and death. Hence the stress that Jesus laid on this commandment, "Thou shalt have no other Gods before me."

17. "And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life."

18. "Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;"

19. "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return."

Here it is shown that material man is governed by person instead of Principle, by body instead of Soul, by belief instead of understanding; yea, by animal magnetism, rather than metaphysical science. And because the woman was not created or governed by Spirit, God, but created from man, and governed by mortal mind, she accepted false knowledge, believed a lie, concluded that Life and happiness belonged to the so-called personal senses, and the objects that those senses create. This error is mortal, of few days, and full of trouble; its supposed pleasures have pain, even as its rose has a thorn. Limits encompass the belief, and hedge its achievements about with difficulties, sharp points.

It presents only the immature, or material thought, and not the idea of God. Through toil, struggle, and sorrow, it arrives at understanding when the belief gives up its

dead, even the illusion of life in matter, and this supposed mortal man returns to the ground, the oblivion of nothingness, and the supposition that error is mind is proved an illusion, and the great Truth that Mind is God, and there is but one Mind, is found out.

22. "And the Lord God said, Behold, the man is become as one of us, to know good and evil. And now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever:"

23. "Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken."

24. "So he drove out the man: and he placed at the east of the garden of Eden cherubims, and a flaming sword which turned every way, to keep the way of the tree of life."

Evil was not given a local habitation or a name in the first chapter of God's Genesis, the spiritual creation, where all is good and there is no evil; for God, Good, has produced all, and cannot produce evil; hence the mythology of evil, that has taken the name of God in vain, and even claims that Truth and Love can shut out man from the presence of God, from partaking of Life eternal. The law of God saith, "Whatsoever a man soweth, that shall he reap." The error or belief of life in matter excludes itself from harmony, for sin is its own punishment. The myth and idolatry of belief must plough its own soil. Any theory having gods of matter, and more than one God or Mind, starting man a non-intelligence, and claiming that Deity, Spirit, enters finite forms, and they become gods according to the serpent, or first lie, must carry itself to the ground. No one can reasonably

doubt that this record was intended by the inspired writers as an allegory depicting the falsity of the supposition that Spirit creates matter, sin, sickness, or death. Revealed theology, or the divine science of God, man, and creation, as recorded in the first chapter of Genesis, is glorious, soul-inspiring, a blessed benediction on man. But those writers never designed us to accept the Scriptures in a material or literal sense only, but in their spiritual and metaphorical meanings. We cannot understand the foregoing text as literal without impugning the Divine Love that made man and gave him earth for a possession, and blest it for his sake. The literal meaning of this text would imply malice, God withholding from man the opportunity to reform lest he should improve it and become better. But this is not our God, the mother-love, unquenchable, seeking not her own, but another's good. Truth and Love literally drive error out of all selfhood; but this blesses man, and they place the cherub of wisdom at the easterly gate, at the luminous portal of thought, where the light of spiritual understanding and the two-edged sword, or radiant sense of Truth and justice, guard the life that reflects God's image and likeness. This figure is to make the distinction between the immortal and unerring mind, or Life, Truth, and Love, and the mortal and erring between Soul and sense, Spirit and matter, showing they blend not in the divine science of being. Also that the spiritual and divine is Mind, and the human, or material, is belief. The figure employed in the New Testament, of the wise men coming from the east, represents the correspondence of wisdom to light. The sun, giving light and heat to the earth, is figurative of the divine Principle that is Life and Love, governing

the universe and man. The tree of Life signified in metaphor the realities of being, the tree of knowledge, the unreal error, evidence obtained from what is termed material sense, although there can be no such sense, and the real must be the spiritual, for that alone represents God. Sin, sickness, or death, has no history in creation when God created heaven, earth, and man. Until the allegory introduces a falsity, *alias* serpent, that instructed man to turn from Soul to sense, or the body, for good and evil also, — evil had no history. The tree of Life is guarded in the metaphor by the light of spiritual understanding, from the touch of mortality or error.

Genesis, iv. 1. "And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the Lord."

The term Adam is used in Hebrew as "original sin," error; Eve, as "beginning," plainly indicating that mortals have a beginning and end, whereas immortal man coexists with his Maker. The beginning of error was the opposite of Truth's process of creation. It is a supposition of material life, starting from man in contradistinction to spiritual Life, that hath no beginning or ending. The claim, I have gotten a man from the Lord, if the term Lord is used as Deity, deceives in the origin of mortal man, and presupposes that God is the author of the sin of the progeny of Adam and Eve. Here evil says, I am good; matter, that I am mind; life, that I am death; and the misconception of creation says the offspring of sin, sickness, or death are in sympathy with a law of Life. The result of this false statement of the origin of mortals prove it an offspring of error that

was a fratricide. Error began at once in belief to sap the foundations of immortality, presupposing there is Mind, substance, Life, and Truth, apart from God; then attempting to govern Life, God, by creating or destroying it; then concluding Life is a self-destructive property of matter, that goes to decay according to the law of Life. There is no standard of God, Good, of Spirit, of Life, or of Truth, if they produce their opposites, namely, matter, evil, error, and death. Good never gave man an element of evil, and he had nothing underived from God; hence, man had no basis for going wrong, no propensity or power to do evil. Again, God, Spirit, has never lost Her government over Her creations. The snake was simply a figure of falsity, and God sentenced the lie it was supposed to utter, cursing it above all cattle or "beasts of the field," dooming it beyond all burden-bearers or brutes, and making it lick the dust. In the record this error is pronounced mortal. The supposition, namely, that eternal God enters into partnership with mortals, that Truth and error commingle in creation, is not only a self-evident falsity, but referred to by our Master as such. Disputing these points with the rabbis, and arguing for the opposite science of creation, he said of this error, "You were a liar from the beginning, and the truth abode not in you." And Paul argues, "What communion hath light with darkness, or what concord hath Christ with Belial?" The scientific origin of Jesus as the son of God gave him great power to propound the facts of creation, and to demonstrate his understanding of the One Mind, that forms and governs man and the universe.

The great facts of scientific being formed the basis of

Jesus' origin, and his wisest of all teachings, and his highest of all demonstrations. He was the son of God, showing that God, Spirit, creates not a wicked, an unwise, or a mortal man, that can lapse into sin and sensualism, but reproduces the eternal standards, and destroys sin, sickness, and death, instead of creating those. If the prophet Isaiah said, The Lord creates peace, and he makes evil, he referred to the divine law meeting the human; and, before reducing evil to its native nothingness, reproducing its worst symptoms, disturbing its muddy foundations, to wash them forever away. In this moral chemicalization we may say in our ignorance the aggravation of moral symptoms is evil, and the Lord did it, but we ought to know that God, Good, cannot produce evil. What would we say of the musician whose harmony is acknowledged above all others, and yet distinguished for its discords as well as concord? Metaphysics "renders to Cæsar the things that are Cæsar's, and to God the things that are God's." It says to human discord, to sin, sickness, and death, God never made you, and you are falsities, not facts. The startling picture of error and the seductions of sense should lesson mortals never to turn the gaze away from Spirit to matter for happiness or Life.

3. "And Cain brought of the fruit of the ground an offering unto the Lord."

Cain is used in the metaphor as the type of mortal and material belief, that would murder the idea of Truth, looking for it in matter. Brought from the ground, taking from a material basis all its positions, from creeds, hygiene, materia medica, etc., and from this basis it

would make an offering to God. But Abel took his offering from the firstlings of the flock, that which first prefigured Life and intelligence; he ascribed to Mind more than Cain did. He was nearer the primitive belief before it partook of knowledge gained from the so-called personal senses, and said mind is in the body, and plunged headlong into error. Cain's offering had less indications of life or mind whereby to typify Deity. It was gathered from figures more inanimate; hence his attempt to take away life or mind, and destroy a higher offering to Mind.

4. "And the Lord had respect unto Abel, and to his offering:"

5. "But unto Cain and his offering he had not respect."

God hath more respect to mortal mind than matter, for thoughts, sooner than herbs, are turned away from the ground, their low basis. Also, the error or belief of intelligence in matter is more pliant in infancy, its firstlings, than the adult stage, when it brings forth evil fruits, and offers the most vapid thoughts, and careless, to God, paying homage to Spirit through matter more than mind.

8. "Cain rose up against Abel, his brother, and slew him."

And the sensualism of the belief that life, substance, and intelligence are matter, slays innocence and the brotherhood of man.

9. "And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper?"

Here the serpentine lie goes on that said knowledge obtained from the senses makes man as gods. The first-fruits of sensualism was to kill, through envy, the offerings of purity and innocence, and lie about life and its responsibilities.

10. "The voice of thy brother's blood crieth unto me from the ground."

The error or belief that murders other beliefs more innocent than itself prefigures the slaying of the idea of Truth; and, though it hides behind a lie, and forms excuses for guilt, it cannot forever conceal itself. Truth will find it out through her eternal laws. The suffering sin brings will betray it. Truth sets upon it the mark of suffering. The motive to excuse error, or to conceal it, shall be found out and punished.

11. "And now art thou cursed from the earth."

The belief that hides itself from justice, and denies truth, is cursed by its own act, for it perpetuates error, that needs to be destroyed, and prevents man's progress and control over the body.

15. "And the Lord said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him seven-fold. And the Lord set a mark upon Cain, lest any finding him should kill him."

Whatever belief strives to prevent the normal results of Truth revealing and destroying error, Truth will punish seven-fold, accord it the full penalty, for the error it is and the error it maintains. It receives the penalty due two sins instead of one. Justice marks the occasion, for we shall be taught not to slay the waymarks of Truth

and justice. The serpentine malice, secretiveness, and lie, that kills to cover its faults, destroys itself with agony more than it can bear, and yields to Truth.

16. "And Cain went out from the presence of the Lord and dwelt in the land of Nod."

A misconception of Life and Love, of man and creation, is doomed at length to fall back upon itself, having no God to support it. Nod is used in the original text as Cain, showing that error is a suicide, and has no connection with Truth. After murdering everything else in belief, it goes back to itself, returns to dust, nothingness. But man is not lost. The idea of Truth appears the sooner for error's demise; then man is understood coexistent and coeternal with God. The supposition that man is material is shut out by divine science from the presence of Truth, to dwell in its own error, even envy, malice, and dreamland, until it learns that matter and evil are illusion, mistakes, and not facts. Nod and Cain signify beliefs, but not qualities of Mind. They are misstatements and suppositions; yea, nothing, as the opposite of something, that God, something, never created. If man is material, and originates in an egg, who shall say that, according to Mr. Darwin, a monkey is not his great-grandfather?

Infinite and eternal Mind, yea, Spirit, made all that was made, and Her modus and creation was evidently metaphysical. "He made the plant before it was in the ground," and "every herb before it grew." What is termed mineral, vegetable, and animal, are God's ideas, things of thought. Matter was not created from Mind. An egg is not the origin of man. God creates all, and

there is nothing left for man or for matter to create. In metaphysics we find the ideas of Truth support the manifestation of Life, and the Truth of man makes man immortal, whereas the belief that matter supports life would make man mortal, however much he may eat. That sentence in Scripture, "In the day that the Lord God made the earth and the heavens," indicates that the opposite supposition of material creation God, Spirit, had no participation in. After the scientific creation it had not rained, "and there was not a man to till the ground." Mind, instead of matter, was the producer, and life was self-sustained. As matter-substance, all is mortal; but as Principle and idea, all is eternal. Birth, decay, and death are seen only through a material sense, and there is no material sense, hence its objects are falsities. Man's life consisteth not in the things that he eateth. Matter cannot change the eternal fact that man is because God is. Nothing is new to the infinite understanding.

Mind can no more produce matter than matter can produce mind, and mortal mind has neither capacity, right, nor power to create or to destroy; all is in the hands of Spirit. The first mention made of evil, or more than one God, was in the falsehood or fable of the serpent. It was not named in the facts of creation. It was in the fable that a serpent said, "Ye shall be as gods," and these gods shall be material men to distinguish them from a spiritual personality or Deity. But a material person is not the image and likeness of a spiritual person, and evil is not the likeness of good; hence, the man in the fable is neither a god, nor the image and likeness of one. Only because a belief can reverse every position of understanding and truth does it name the Supreme Be-

ing masculine instead of feminine, and declare that Mind can be manifested in or as matter, and Life, the infinite, enter a man's nostrils. Beginning with person, instead of Principle, we explain Deity through mortal and finite figures. "Behold the man is become as one of us," was not the utterance of Truth or science when the model of man was fast deteriorating, according to the record, and man was never God. Mortal mind is sentenced to till the ground, to improve itself and the body, whereas man is given dominion over earth and control over the body, because he has but one Mind, and that is God. A material Mind and a material universe, evolved from and expressing Mind, are anomalous, their beginning and end error, in premises and conclusions, that accord neither place nor privilege to Deity. Error tills the whole ground in this theory; all is wrought on a material platform, and the false side of the question of Life and happiness. Outside of science the formula of mortal thought is a vague hypothesis, demanding to be blessed when it must be punished, self-destroyed.

The translators of the scientific creation have been mortal and material thoughts, from the standpoint of error attempting to define Truth, beliefs of Life and intelligence in matter attempting to cope with the nature and modus of Spirit never in matter; hence the apparent discrepancies of the Scriptures, that are glorious in their true sense. Truth has but one reply to error: "Dust thou art, and unto dust shalt thou return." As in Adam, error, all died, so in Christ, Truth, shall all be made alive. The mortality of man is a myth, for man is immortal. The belief that the Spirit of man is submerged in matter, to grow out of it, is all that is mortal.

But God never germinated. Spirit is the same yesterday, to-day, and forever. If Spirit imparts error, then Spirit is error, and we have lost the nature of Deity. Dust is not the image and likeness of Spirit, and man is not God. We should be shocked at the contradictions of science throughout all its statements in any other than a moral direction, and shall we deny science to God, the divine Principle of creation? The mist that went up from the ground, *alias* the darkness of supposition and superstition, would take the explanation of God and man out of the hands of science and give it to a material sense.

Why the Genesis and Revelations of the Scriptures seem more obscure than other portions is because they are more impossible to interpret from a material standpoint. To me they are the transparencies of the Bible. The infancy of metaphysics lisps to an unconscious age the great Truth of being; and perceiving one of its ideas, and not another, you may call that science which is but a part of it. The proof of our metaphysics declares its validity. If mathematics presents a thousand different examples, and one of those proves the rule, all are equally authenticated. When a single statement of our metaphysics is proven, every one is proven; for each one will be found to correspond with the Principle of metaphysics when this Principle is understood. If we have given to you, dear readers, as you all can prove on learning it, the science of metaphysics in healing the sick, we also have given you the correct metaphysical version of the foregoing texts.

Mr. Darwin's system of evolution, from a material basis, defines, more strictly than most theories, the mate-

rial history of mind, or the following self-evident error, — the supposition that matter is self-creative, or that mind needs matter to create the universe and man, or that mind can create matter, or that man was evolved from Mind yet formed of dust, and woman evolved from his side and mind introduced afterwards, and the rest of the race starts from an egg. This material evolution of error has its radical statement by Mr. Darwin, through which the universe and man are supposed to start from matter, as the First Cause, else from mind to become matter, then matter to become intelligent and result in mind again.

Far be it from us to touch irreverently the sacred Scriptures. We aim only to divide their first record of Truth from the second record of error, and to give the spiritual sense of creation. We cannot doubt the inspired direction of thought when it leaves a material, sensual, and mortal basis for the spiritual and immortal idea of God. We cannot doubt that we have gained the spiritual sense of the Scriptures when this sense lifted us out of disease and saved us from death. Standing at the threshold of spiritual being we behold the falsity of material things, and "the Spirit and the bride say, Come, and whosoever will, let him drink of the waters of Life freely." Humbly as fervently we join grateful issue with the science of being that forever separates Adam, error, from the record and presence of Truth, and breathes through the understanding the spiritual sense of Life, substance, and intelligence as Spirit, not matter. Through the atmosphere of Soul we discern man as the image and likeness of God, who has never lost his spiritual estate or eternal harmony. But who will believe our report? The sun gives little warmth or brightness when the clouds

cover it, and darkness seemeth its pavilion. So metaphysics, that is seen only as sense is hushed, gives little joy and light until Life is learned spiritually. Every agony of mortal error helps destroy it, and aids us in the apprehension of immortal Truth. This is the new birth whereby it is understood that man is the idea of God and harmony, the spiritual sense of being.

Treating of the origin of mortal man, Professor Agassiz said, "It is very possible that many general statements current now about birth and generation will be changed with the progress of information." Had the great naturalist, through his tireless researches, gained the science of being as it is, wholly apart from growth and organization, that ardent mind would have continued longer with us to bless the race. History is indebted to his labors and genius for much material history. His discoveries have brought to light important points in what is termed embryotic life. That butterfly, bee, and moth propagate their species without the male element corroborates our metaphysics, showing that the origin and continuance of insects rests on a principle apart from material conditions. What we name material life, germinating in an egg, then growing, maturing, and decaying, will finally give place to higher conceptions, and obedience to the higher order of generation. Animals of lower organisms that combine three methods of reproduction, and multiply by eggs, buds, and self-division, become less discordant, less sickly and sinning, in proportion as they have less mortal mind, showing it is the gross mind that makes the gross body.

According to Professor Agassiz, successive generations do not begin with the birth of new individuals, but with

the formation of the egg whence these individuals proceed; and we must look upon the egg as the starting-point of the complicated structure of man. Here his deep researches into material structure culminate in logic, and with less hypothesis than generally attends such theorems. His discoveries are footsteps towards metaphysics. He has bearded error in its den; shown the origin of material man, not Mind, God, but the very opposite of God, even a circumscribed egg, non-intelligent and lifeless. Whatever life or supposed intelligence accompanies the phenomenon of mortality, a material man or animal is God outside the individual, which is but an inverted image seen through the lens of belief. But what availeth it to investigate this so-called life, that begins and ends, even as it began, a nameless nothing, — a dream and illusion, from which to waken gives a clearer sense of being and its continuance. Error of thought is reflected in error of action. A constant contemplation of life materially hides spiritual Life and trails our standards in the dust. If Life has a starting-point, immortality is a myth: commencing at a given point we reach a terminus. If, as the Scriptures declare, Life is God, an egg were a narrow boundary for Deity. Embryology gives no instance of one species producing its opposite species, a serpent germinating a bird, or a lion a lamb. Such amalgamation would be deemed monstrous, but not more so in reality than for Spirit, God, the pure and holy, immutable and immortal, to originate the impure and mortal, and for Spirit to produce matter.

Science repudiates such a thought; and the self-evident falsity of material sense must father it, because it is unnatural, impossible, and unreal.

Mind produces or is produced: but if Mind is first it cannot produce matter, and if matter is first it cannot produce mind. Intelligence germinates not the unintelligent. Like produces like. Matter is neither cause nor effect. All is Mind, matter is but a supposition, a dream without a dreamer, there being but one Mind, even God; and God is not a dreamer. In natural history the bird is not the immediate product of a beast; in scientific history matter is not the progenitor of beast or bird.

Professor Agassiz argues that mortals spring from eggs and races. Mr. Darwin says that man comes up through all the lower grades of being, and must be a monkey before he can be a man. The latter may be right relative to material methods, but he does not acknowledge that matter and its methods are without any real basis,— the mere suppositions of mortal mind, the baseless fabrics of a dream. Professor Agassiz asks, What can there be of a material nature transmitted through these bodies called eggs, — themselves composed of the simplest material elements, — by which all peculiarities of ancestry belonging to either sex are brought down from generation to generation? The question of the naturalist is, How can matter originate or transmit mind, its very antipodes? It cannot; darkness and doubt encompass the thought that holds creation on a material basis. From a material stand-point, who, by searching, can find out God? All must be Mind, else all must be matter; the one never produced the other. Mind is immortal, but we see the material seed rot to propagate, and the poor germ doomed to the same result. The answer to the ancient question, Which is first, the

egg or the parent that takes care of it? is given when we admit the egg produces the parent. But we cannot stop there, another question follows: Who or what produced the egg?

It was an ancient theory that earth was hatched from the egg of night. Heathen philosophy, modern geology, and every material hypothesis, deal with causation as contingent on matter, and apparent to a material sense, even where the proof requisite to sustain their assumptions disappear in the spiritual fact. Material theories make friends of sin, sickness, and death, whereas the spiritual facts of being include not one of those. Our experience of what is termed life, substance, and intelligence, starting from an egg, corresponded with Job's, until we learned a little out of this supposed life, pecked our shell with metaphysics, and looked upward. From a material source flow no remedies for its own sorrows, sin and death; and the power is not in material man's origin, an egg or dust, to remedy those ills.

Thought loosened from its material basis produces blended tints of leaf and flower, and the order of matter is found the order of mortal mind in all its vagaries. The intermixing of different species, urged to its final limits, results in the original species; and thus it will be found out that matter results in what is termed mortal mind, a lie that was its origin, and must finally yield its claims, when matter will disappear, and perfect and eternal Mind be the only Mind, and man's origin be discovered. Professor Agassiz has given the origin of mortal and material man; he has traced what we term animal existence through various stages of embryology, and with most important observations, that should awaken

thought to the higher and purer contemplation of man's origin in God that must precede the understanding and harmony of being. Thought must find an improved basis, get nearer the truth of being, or health will never become universal, and harmony and immortality be the standard of man.

One of our ablest naturalists has said, "We have no right, to assume that individuals have grown or been formed under circumstances that made material conditions essential to their maintenance and reproduction, or important to their origin and first introduction." Why, then, does the naturalist base all his reasonings materially, give his inferences, and take his deductions, all from matter?

Adam was created before Eve, therefore the maternal egg never propagated Adam; and Eve was formed from his rib instead of an egg. Should mortal mind adopt the appearing of a star for its formula of creation, the advent of mortal man would be signalled by a star. When mortal belief fixes upon an egg for the origin of man, this condition supersedes the original rib. Do you say man was formed before he knew his origin, then how has a belief affected the result? Because mortal man is this belief, and is ignorant of it, unconscious even of himself in infancy; and when he grows to self-consciousness he says, I am a boy, but who made me? And belief replies, God made you. Now we have the first statement, or the origin of error and belief imputing to God, Spirit, the creation of matter and all that is sinful and mortal. Infinite understanding never created a belief. And Jesus defined this opposite of God better than we can, saying, "When he speaketh a lie he speaketh of his own, for he is a liar and the father of it." Jesus defined the term "devil" when he

said, "I have chosen you twelve, and one of you *is a devil.*" This term he applied to Judas, not to any individuality outside of him; and he never said that God made a Judas, but "Ye are of your father, the devil," another mortal belief called mortal man, that is the author of itself.

In the first chapter of Genesis the word "God" is used wholly. In the second chapter, where error is stated in contradistinction, and its creations given a history, the word "Lord" is introduced. As the belief of Deity is expressed by human thought, it is given the appellative of a man. The term "Lord" was an honorary title, such as Sarah gave her husband, etc. An individual said to us, "I like your explanations of Truth, but I cannot understand error, and how there can be a belief without a believer." We answered, "The belief is the believer, and *vice versa.* But you want to make error an intelligence, as real and as much God-created as truth, and give it entity and power." No one can understand error and the metaphysics of Truth who makes it a consideration either in creation, Life or Mind. Searching for the origin of man's Life is searching after the origin of God, the self-existent and eternal. The belief that would unite spirit and matter, good and evil, immortality and mortality, in one, and call this unity a man, created both by God and man, Good and evil, and made of but one portion of what constitutes him, is a self-evident error. The explanation of man and his origin rests on a spiritual basis, and none other. And we have lost all evidence of, or proper conceptions regarding, Deity, and are without a standard of perfection when we admit that the perfect is the author of what becomes imperfect, that God gives the power to sin, that Truth gives error ability to be error.

Our great ensample, Jesus, restored the phenomenon of Life with the understanding that God is the Life; therefore Life is indestructible. Had he believed that Life is in or of matter, he could not have presented himself unchanged after the crucifixion, or have raised the so-called dead. Spirit imparts spirituality. Truth germinates the idea of Truth, and not the belief of error. That which is real is illuminated and sustained by Spirit. Vertebrates, articulates, mollusks, and radiates are material formations only to the senses. Mortal thoughts, classified and called matter, are supposed to possess life and mind, while they are nothing more than technicalized beliefs, that will disappear when the radiates of Spirit destroy forever the belief of matter. Then shall appear the new heaven and new earth, for the former things shall have passed away. Nothing is new except as the eternal is new to the temporal.

A belief fulfils the conditions of a belief, and dies to live again, until it learns that Life is not gained through death.

This subject will absorb the attention of sage and philosopher, but the Christian alone can fathom it, who understands, better than all others, the Life that is God. From the deep sleep that fell upon Adam there came a new creation. But in sleep, cause and effect are beliefs, only that which seemeth and is not; yea, dreams, instead of realities come of sleep, and this Adam-dream is what we term mortal and material life.

The ontology of metaphysics receives but little attention at this period, but mortal mind must waken to revolve this question in thought until it is seen from a new standpoint. It is related of a father who was anxious to

try an experiment on his child that he kept an infant a few hours old under water several minutes, repeating this experiment daily until the infant could remain under water twenty minutes at one time, and move about in play. Parents should understand how to develop their offspring mentally aright. Mind controls embryology in the universe without pain to the plant, and the less mind the less pain in propagating, until this mind or propagator relinquishes the belief "That in sorrow thou shalt bring forth children." The longevity of mortal man will increase as metaphysics is understood. At the expiration of seven thousand years from the advent of Adam, error, when the science of being has rolled back the darkness of belief with the light of understanding, it shall lift the curtain on paradise, and man be found having dominion over all the earth.

Scholastic theology takes up the history of man from the second chapter of the Old Testament; but we find the science of God, the universe, and man in the spiritual Genesis of the first chapter of the Old Testament.

CHAPTER IX.

MARRIAGE.

When our great Teacher went to John to be baptized, not having reached his motives, the good patriarch was astounded, and, reading his thoughts, Jesus prefaced his purpose by saying, "Suffer these things to be so now, for thus it becometh us to fulfil all righteousness"; that is, yield obedience to material forms, until you reach the understanding of their spiritual significance. Marriage is the only legal and moral form among the higher species for generation; and, until the spiritual creation is discerned, and the union of male and female apprehended in its Soul-sense, this rite should continue, under such moral regulations as secure increasing virtue. Infidelity to the marriage covenant is the social scourge of all peoples, the pestilence that wasteth and walketh at noon-day. The commandment "Thou shalt not commit adultery" is not less imperative than "Thou shalt not kill." Virtue is the basis of civilization and progress; without it there is no true foundation to society, and it were utterly impossible to attain the Science of Life; but virtue should be recognized, and the fear to take responsible posts of duty, lest the vicious misjudge you, be wholly removed. Owing to the shocking depravity of mankind, chastity is looked at suspiciously; it requires

more moral courage for woman to meet the low estimates in society of virtue, than to help lift its standard from the dust.

The last infirmity of error that would fasten itself on society, to see it hop and hobble under a new burden of guilt, is named "free love," wherein "they declare their sin as Sodom, and hide it not"; but the boldness of depravity will show its deformity. A union of the masculine and feminine mind seems requisite for completeness; the former reaches a higher tone from communion with the latter, and the latter gains courage and strength from the former; therefore, these different individualities meet and demand each other, and their true harmony is oneness of Soul. Woman should be loving, pure, and strong; man, tender, intellectual, controlling. The attraction between the sexes will be perpetual only as it is pure and true, and, like the seasons, brings its sweet changes and renewal. Beauty, wealth, or fame is incompetent to meet the demands of the affections, and should never waver the balance against the more honest claims of intellect, goodness, and virtue. Happiness is spiritual, born of Truth and Love; it is unselfish; therefore it cannot exist alone, but requires an object to cherish. Our affections are not poured forth vainly when meeting no return; they enrich the being, enlarging, purifying, and elevating it. The wintry blasts of earth may transplant the flowers of affection, or scatter them to the winds; but sundering ties of flesh unites us to God, where Love supports the struggling heart until it ceases to sigh over earth, and folds its wings for heaven.

Marriage is blest or unblest, according to the disappointment it incurs, or the motive it fulfils. To happify

existence by constant intercourse with those adapted to elevate it is the true motive for marriage; wedlock gives pinions to joy, or trails its drooping wings in dust. Notes are illy arranged that produce discord; tones of mind may be different, but they should be concordant to blend harmoniously. Unselfish ambition, nobler motives for existence, increased harmony, happiness, and usefulness, because the different elements of mind meet and mingle, finding in union there is strength, is the true marriage. Let there be moral freedom in wedlock; never contract the limit of worthy deeds by a selfish exaction of all one's time and thoughts. With additional joys, benevolence should grow more diffusive, for the narrowness and jealousy that would confine a wife or husband forever at home will not promote the sweet interchange of confidence that comes of love; while a wandering desire for incessant amusement outside the home circle is a poor augury for happiness. Home is the dearest spot on earth, and should be the centre, but not the boundary, of the affections.

Said the peasant bride to her lover, "Two eat no more together than when they are separate"; and this should furnish the hint that a wife ought not to enter into vulgar extravagance or stupid ease because another supplies her wants. Wealth may obviate the necessity for toil or ill nature in the marriage relation, but nothing can shirk its cares. "She that is married careth for her husband, how she may please him," and this is the very thing it is pleasant to do. Matrimony should be entered into with a full recognition of its enduring obligations, and the most tender solicitude for each other's happiness, and approbation should wait on all its years. Mutual compromises

preserve a compact that might otherwise become burdensome. Man should not be required to participate in all the annoyances and cares of domestic economy, or woman to understand political economy; but, fulfilling the different demands of separate spheres, their sympathies may blend to comfort, cheer, and sustain each other, thus hallowing the copartnership of interests and affection, whereon the heart leans and is at peace. Tender words, and unselfish care for what promotes the respect and happiness of thy wife, is more salutary in prolonging her smiles and health than stolid indifference or jealousy. Husbands, hear this, and remember how slight a thing might have spared the old trysting times. It is too late, after marriage, to grumble over disparities of dispositions; a mutual understanding should exist before, and continue ever after, this union. Deception is fatal to happiness.

The nuptial vow is never annulled so long as its moral obligations are preserved; but the frequency of divorce shows the sacredness of this relation losing its puritanical character, and that some fatal mistake is undermining its true basis. A separation takes place when the motives for marriage are not suited to individual progress and happiness. The science of being inevitably lifts us higher in the scale of harmony, and will ultimately shake off all shackles that fetter the mind, ripe for advancement. Therefore, to avoid a disruption in the marriage relation, mutual tastes, joys, and aspirations are necessary to form a happy companionship. The good in character is the beautiful, that clasps the indissoluble links of affection.

A mother's affection cannot be separated from her

child, embracing, as it does, purity and Truth, both of which are immortal; therefore it lives on, under all difficulties. From the very logic of events we learn the selfish and impure are all that is fleeting, and that Wisdom will ultimately separate what it hath not joined together.

Marriage should improve the species, become a barrier to vice, a protection to woman, a strength to man, and a centre for the affections. This, however, in a majority of cases, is not its present tendency; and because the education of our higher natures is neglected for other considerations, frivolous amusements, adornments of the person, passion, display, and pride. An ill-attuned ear calls discord harmony, not apprehending concord; so personal sense, discerning not the true happiness of being, places it on a false basis; but science corrects the discord and teaches us Life's sweeter harmonies. Soul hath infinite resources wherewith to bless mankind, and happiness were more readily attained, and secure in our keeping, if sought of Soul. The higher order of enjoyments are all that satisfy the cravings of immortal man; we cannot circumscribe our happiness within the limits of wealth or fame. The good we possess should have ascendency over the evil, and the spiritual over the animal, or happiness is never reached. This would improve progeny, diminish crime, give higher aims to ambition, and prepare the way for science. The offspring of such parents would inherit more intellect, better balanced minds, and sounder constitutions. If some fortuitous circumstance places in the arms of gross parents a more spiritual offspring, the beautiful child early droops and dies, like a tropical flower dropped amid Alpine snows; or marrying reproduces in the helpless offspring the

grosser traits of her ancestors. What hope of happiness, or noble ambition, hovers around the child inheriting propensities that must be overcome, or reduce him to a loathsome wreck?

For propagating the human species is there not greater responsibility than for your garden culture, or the stock of your flocks and herds? Nothing should be transmitted to offspring unworthy to perpetuate. The formation and education of even mortal mind must improve before the millennium. The most important education of the infant is to keep it mentally free from impurity, and let mind develop the body harmoniously; mind, and not matter, should govern the physical. For parents to create a desire in their child for incessant amusement, always to have some demand on hand, to be fed, rocked, tossed, or talked to, and afterwards complain of their child's fretfulness, or in after years of its frivolity, all of which they have occasioned, is an error.

Yielding one's thoughts to contemplate physical wants surely produces them. A single requirement beyond what is necessary to meet the most modest needs of the babe is hurtful. The condition of the stomach, bowels, food, clothing, etc., is of no serious import to your child. Your views regarding them will produce the only result they can have on the health of your child. The daily ablution of an infant is not more natural or necessary than to take a fish out of water and cover it with dirt, once a day, that it may thrive better in its natural element. Cleanliness is next to godliness, but washing should be only to keep the body clean, and this can be done with less than daily scrubbing the whole surface.

Giving drugs to infants, noticing every symptom of

flatulency, or constantly directing your mind to them, laden with beliefs of disease, laws of health, sickness, and death, conveys your mental image to their bodies and stamps it there, making it probable at any time to be reproduced in the disease you fear. Your child can have worms if you say so, or whatever fear the mind holds relative to that body; it is thus you lay the foundation of disease and death, and educate your child into discord and inharmony. The entire education of children should be only such as will form habits of obedience to moral and spiritual law; there is no physical law to be consulted.

Taking less thought "what ye shall eat or what ye shall drink" will do much more than you are aware of for the health of rising generations. Children should be allowed to remain children in knowledge, and become men and women through the understanding of their spiritual being. We should not think for a moment a law of matter outside of ourselves can harm our babe, for it cannot. Intelligence outside of matter, that forms the bud and blossom, will regulate the body, even as it clothes the lily, if we do not interfere by some belief. The higher nature of man is not governed by the lower; this would annul the order of Wisdom; the false views we entertain of being hide the eternal harmony and produce the ills of which we complain. Because the belief of intelligent matter is accepted, and the opposite science of mind rejected, shall we submit that it is true, or that the so-called laws of sense are superior to laws of Soul? You would never conclude a flannel is better to ward off pulmonary disease than the Intelligence that forms the body, if you understand the science of being. Man is the offspring of Spirit; the beautiful, good, and pure are his

ancestors; his origin is not brute instinct, nor does he pass through material conditions up to man. Spirit is his primitive and ultimate being, and God his Father.

The rights of woman are discussed on grounds that seem to us the most important. Law establishes a very unnatural difference between the rights of the two sexes; but science furnishes no precedent for such injustice, and civilization brings, in some measure, its mitigation; therefore it is a marvel that society should accord her less than either. Our laws are not impartial, to say the least, relative to the person, property, and parental claims of the two sexes; and if the elective enfranchisement of woman would remedy this evil, without incurring difficulties of greater magnitude, we hope it will be effected. A very tenable means at present is to improve society in general, and achieve a nobler manhood to frame our laws. If a dissolute husband deserts his wife it should not follow that the wronged, and perchance impoverished woman, cannot collect her own wages, or enter into agreements, hold real estate, deposit funds, or surely claim her own offspring free from his right of interference.

A want of reciprocity in society is a great want, that the selfishness of the world has occasioned. Our forefathers exercised their faith in the direction St. James taught, "To visit the fatherless and widows, and keep yourself unspotted from the world"; but ostentation, the master of ceremonies, and stereotyped belief, have ruled out primitive Christianity, so that when a man would lend a helping hand to some noble woman, struggling alone with adversity, his more prudent wife saith, "'T is never best to interfere with thy neighbor's buisness."

Again, a wife is withheld from the ready aid her sympathy and charity would afford by some domestic tyrant. The time cometh when marriage will be a union of hearts; and again, the time cometh when there will be no marrying or giving in marriage, but we shall be as the angels, the Soul rejoicing in its own mate, wherein the masculine Wisdom and feminine Love are embraced in the understanding. Because progeny needs to be improved, let marriage continue, and permit no breaking down of law whereby a worse state of society is produced than at present.

Puritanical honesty and virtue should be the stability of this covenant; Soul will ultimately claim its own, and the voices of personal sense be hushed. Marriage should be the school of virtue, and offspring the germ of man's highest nature. Christ, Truth, should be present at the altar, to turn the water into wine, giving inspiration to understanding, whereby man's spiritual origin and existence are discerned. If the foundations of affection are consistent with progress, its vows will be strong and enduring. Divorces inform the age that some fundamental error in this union is the source of its discord. To gain the science, hence the harmony of this relation, we should regard it more metaphysically and less physically.

The broadcast power of evil so conspicuous to-day is the materialism of the age struggling against the spiritual era that advances. Beholding the world's lack of Christianity, and the powerlessness of promises to make good husbands or wives, mind will at length demand a higher affection, and ferment on this and many other subjects, until it settles down on an improved understanding. But

the fermentation of fluids is not pleasant during this nondescript stage, and matrimony, that was once a fixed fact, is not so desirable on a slippery foundation.

The mental chemicalization that has brought infidelity to the surface will as surely throw it off, and marriage will settle down purer after the scum is expelled. "Sweet are the uses of adversity, which, like the toad, ugly and venomous, wears yet a precious jewel in his head." They teach us not to lean upon earth; it is a broken reed, that pierces to the heart. We do not half remember this in the sunshine of joy and prosperity. But sorrow is more salutary, and points us from the cross to the crown prepared for those who pass to their reward through much tribulation. Trials are but proofs of God's care for his children. When spiritual development takes place it germinates not from seed sown in the soil of earthly hopes; rather do these decay to propagate anew in Spirit those higher joys that have no taint of earth; and thus our experiences go up higher, and a point is won in progress.

In conjugal felicity it is well to remember how fleeting are the joys of earth, and be grateful for them. In conjugal infelicity, separate not if there is no moral demand for this. Far better await the logic of events than for a wife precipitately to leave a husband, or a husband his wife; for, if one is better than the other, this other preeminently needs good company. Socrates considered patience salutary under such circumstances, making his Xanthippe a discipline for his philosophy. Sorrow has its reward, and never leaves man where it found him; it is the furnace that separates the gold from the dross, and gives back the image of God. The cup our Father

hath given, shall we not drink it, and learn the lesson He inculcates?

When the ocean is stirred by a storm, the clouds lower, the wind screams through the straitened canvas, and waves lift themselves to mountains, we ask the helmsman, "Do you know your course, and can you steer your vessel amid the storm?" Even the dauntless seaman is not sure of his fate, well knowing the science of navigation is not equal to the science of God; but acting up to his highest understanding, firm at the post of duty, awaits the issue. Thus should we deport ourselves in the seething ocean of sorrow, hoping and working, stick to the wreck, until the logic of events precipitates the doom, or sunshine gladdens the wave.

The possibility that animal natures give more force to character than the spiritual is too absurd to consider, when we remember the exemplar of man healed the sick, raised the dead, and commanded even the winds and waves to obey him, through the ascendency of the spiritual over the material. What we avail ourselves of God is as potent with us as it was with Jesus, and our want of spiritual strength speaks the rebuke it deserves, and our limited demonstration puts to shame the labor of centuries. We should hold our body, not so much in personal as spiritual consciousness, even as the orange we have just eaten, and of which only the idea is left; then would there be neither pain nor sin. Systems of physic and systems of doctrines treat of the pleasures and pains of personal sense; but Christ takes them all away, and the epoch approaches when to understand this Principle of being will form the basis of all harmony and progress. At present we live ridiculously for fear of

being thought ridiculous; are slaves to fashion, appetite, and sense. In the future we shall learn Soul is an architect that makes men and women beautiful, noble, and not to be blotted out. We ought to weary of the fleeting and false, hence, of personal sense, and cherish nothing that hinders our highest self-hood.

Frugality is essential to domestic prosperity, and so is affection; but to silence the voice of conscience, to gain wealth, is trade without profit. The genius of woman shrinks from controversy with a knave or a fool. A man respects the reputation of a woman, but a mouse will gnaw in the dark a spotless garment. Culture and refinement are not things of the toilet, but reflections of head and heart. Innocence is a gem, worn unconscious of pickpockets. Husbands that dissipate care in the club are poor stocks in ready markets. A husband is the best friend, or worst enemy, of his wife. "Favor is deceitful, and beauty vain, but a woman of wisdom should be praised." A bad woman is a loathsome leprosy, dangerous to all that approach her. In marriage, avoid disparity in ages, tastes, or education, and make choice only of those qualities that wear well. Jealousy is the grave of affection; mistrust, where confidence is due, touches with mildew the flowers of Eden, and scatters to the four winds the leaves of love. A bridal altar is the verge of a new existence, wherein the old is fading out of the experience, to admit the new; two mortals mingling into one. Be not in haste to take the vow, "until death do us part," but consider well its obligations, responsibilities, and relations to all your future happiness. "Judge before friendship, then confide till death."

CHAPTER X.

PRAYER AND ATONEMENT.

THOUGHTS unuttered are not unknown to the infinite Intelligence comprehending them, to whom a desire is prayer, and no loss can occur from trusting God with our desires, to mould and make higher before they are evolved in action. But prayer has its motives, and what are they? To make us better who pray, or to benefit our hearers, to inform the Infinite of what he is ignorant, or to be heard of men? First, are we benefited by praying? Were God a person to be moved by the breath of praise, or less than Infinite in understanding, or changing in Love and Wisdom, He might do more good because of our petitions, and grant them on the ground of the petitioner, in which case lip-service were an advantage not to be overlooked. But God is Love, and do we ask Him to be more than this to man? God is Intelligence, and can we inform the infinite Wisdom, or tell of our needs, the infinitessimal part already comprehended? Do we hope to change perfection in one of its arrangements, or shall we plead for more at the open fount, pouring in all we will receive, and more cannot be given? Does prayer bring us nearer the divine source of all being and blessedness? Then it is the prayer of works and not words. Asking to love God never made us love him, but

this desire, expressed in daily watchfulness and assimilation to the divine character, moulds and fashions us to His image.

The danger of audible prayer is, that we fall into temptation through it, and become an involuntary hypocrite, first, by uttering what is not a real desire, and secondly, consoling ourself under sin with the recollection we have prayed over it. Hypocrisy is fatal to Christianity, and praying publicly, we often go beyond our means, beyond the honest standpoint of fervent and habitual desire; if we are not yearning in secret, and striving for the accomplishment of all we ask, ours are "vain repetitions, such as heathen use." If our petition is sincere, we shall labor for what we pray, and be rewarded by "Him who seeth in secret and rewardeth openly." No expression of them can make our desires more or less, or gain the ear omnipotent sooner by words than thoughts. If every petition in prayer is sincere, God knows it before we tell Him, and letting it remain honestly before Him, we incur no risk of overtalking our real state.

Prayer is sometimes employed, like a catholic confession, to cancel sin, and this impedes Christianity. Sin is not forgiven; we cannot escape its penalty. Being sorry for its committal is but one step towards reform, and the very smallest one; the next step that Wisdom requires is the test of our sincerity, namely, a reformation. To this end we are placed under stress of circumstances where the temptation comes to repeat the offence, and the woe comes for what has been done, until we learn there is no discount in the law of retribution, and we must pay the uttermost farthing. The measure we have meted will be measured to us again,

full and running over. Christians and sinners get their full measurement, but not here; a follower of Christ, for centuries to come, must drink his cup; ingratitude and persecution will fill it to the brim, but God pours the riches of joy into the understanding, and gives us strength as our day. Sinners flourish as the green bay-tree, but looking farther, David saw their end.

Prayer cannot change the science of being, for goodness alone reaches the demonstration of Truth. A petition for another to work for us never does the work required of us. To address Deity as a person perpetuates the belief of God in man, which impedes spiritual progress and hides Truth. We reach the science of Christianity only through demonstration, but here our good will be evil spoken of, and falsehood will war against advancing Truth. Principle should govern man; person can pardon but not reform the sinner. God is not a separate Wisdom from the Wisdom we possess, and the talent He hath given to be used we must improve; therefore, to call on God to do our work for us is vainly supposing we have little to do but to ask for pardon and recommit the offence. If prayer cherishes the belief that sin is forgiven, and man better because he prays, it is asking amiss; for he is worse if the punishment that sin incurs is kept back, or he thinks himself forgiven when he is not. Prayer is impressive; it gives momentary solemnity and elevation to thought. But does a state of ecstacy produce lasting benefit? Looking deeply and metaphysically into these things, we find a reaction takes place, unfavorable to understanding and sober resolve and the wholesome perception of God's requirements; also that personal sense, and not Soul,

produces these modes of feeling. If spiritual sense guided men at such times, there would grow, out of those ecstatic desires, higher experiences and a better life, self-examination and more purity. A self-satisfied ventilation of ecclesiastical fervor never made a Christian; verbal prayer embraces too much error to forward this great purpose. First, it supposes God a person influenced by man; making the divine ear a personal sense instead of the all-hearing and all-knowing Intelligence, to whom every want of man is understood, and by whom it will be supplied.

Again, what we desire, and ask to be given, is not always best for us to receive; in which case the infinite understanding will certainly not grant our request; therefore, what avails it with God how much a man prays? When we pray aright, we shall "enter into the closet"; in other words, shut the door of the lips, and, in the silent sanctuary of earnest longings, deny sin and sense, and take up the cross, while we go forth with honest hearts laboring to reach wisdom, Love, and Truth. This prayer will be answered, insomuch as we shall put in practice our desires. The Master's injunction was to pray in secret, to desire to be better, and let our lives attest the sincerity of that desire.

Are we really grateful for the good we receive? Then we shall have more, and never until then, and avail ourselves of the blessings we have; and this will thank God more than speech. From the Intelligence that numbers the very hairs of our heads, we cannot conceal the ingratitude of barren lives by thanking omnipotence with our lips, while the heart is far from Truth. When we vainly imagine gratitude is a mere expression of thanks, we had

better examine our hearts and learn what is there, and this will show us what we are, and is the only honest expression of ourselves.

How empty are the conceptions of Deity that admit theoretically the omnipotence and omnipresence of God, and then would inform the supreme Mind, or plead for pardon that is unmerited, or for blessings poured out liberally! If we are not grateful for Life, Truth, and Love, but return thanks to them, we are insincere, and incur the sharp censure bestowed upon the hypocrite. The only acceptable prayer in this case is to put our finger to our lips and remember our blessings.

Praying for humility, with however much fervency of expression, is not always to desire it. If we turn away from the poor and set aside their judgment, we are not fit to receive the reward of that which blesses the poor. When confessing to a very wicked heart, and asking to have it laid bare before us, do we not know more of this heart than we are willing our neighbor should know? and if a friend informs us of a fault, do we listen to the rebuke patiently, and credit what is said, or rather join in thanks that we are not as other men? It is many years that I have been more grateful for a merited rebuke than for flattery; the only real sting is the unmerited censure, the wicked falsehood that does no one any good.

Do we love our neighbor as ourself, or, because we do not, should we pray to be given this love, and expect it because of asking, while we pursue the old selfishness, satisfied with having prayed for something better, without a single evidence of the sincerity of this request by living consistent with that prayer? If selfishness gives place in

us to Love, we shall love our neighbor, and bless them that curse us; but we can never meet this great demand asking for it: there is a cross to be taken up before the reward is given.

Do we "love the Lord our God with all our heart, soul, and strength"? This includes much, even the surrender of all personal affections and personal worship; it is the ultimate of being, the science of Life, that recognizes only the conscious Spirit, wherein Soul is our master, and sense without a claim. Are you willing to leave all for Christ, Truth, and be reckoned with sinners? Have you reached this point? No. Do you really desire to attain it? No. Then wherefore make long prayers about it, and ask to become Christ-like, when these are the footsteps of our dear Master? If unwilling to drink his cup, wherefore pray with the lips to be partakers of it? The only consistent prayer is to do right so far as we understand the right, and to walk in the light so far as we receive it, even though it be with bleeding footsteps, and let our real desires and works be rewarded by the Father, who seeth in secret. The world will not understand Christianity for centuries to come. When we are good enough to take His cup of earthly sorrows we shall have it; and until we are, and do drink of it, all the vain repetitions that heathen use can never reach the demonstration that Jesus gave and instructed his followers to give, as the test of Christianity, saying, "And these signs shall follow you." We learn in science the necessity for Christians to suffer in this wicked world of sense; insomuch as they oppose it, and are helping to destroy it, therefore it would destroy them.

Anciently, in Japan, they conveyed a praying-machine through the streets, stopping at the doors to earn a penny by grinding out a prayer; but in the belief of higher civilization, we pay for prayers in lofty edifices. Experience teaches that we receive not the good we ask for in audible prayer. Petitioning a personal Deity is a misapprehension of the source and means of all good and blessedness; therefore it cannot be beneficial, and we receive not, because, as the Scripture saith, "We ask amiss, to consume it on our lusts."

Suffering for sin is all that destroys it. Every supposed pleasure of personal sense will furnish more than its balance in pain, until the belief of Life and Intelligence in matter is ultimately destroyed. We cannot reach heaven, the harmony of Life, except we understand the Principle of harmonious being, that alone destroys personal sense and error. Seeking is not sufficient to destroy error; striving to enter into the strait and narrow way of science is all that will enable us to do it. Spiritual attainments are the preparations for heaven, and that which opens the door to a higher understanding, even the Life that is God. The petitions to a personal Deity bring to man only the results of his belief; they cannot obtain Truth, Life, or Love. We know that a desire for holiness is requisite to gain it; but if we really desire this above all else, we shall lay down all for it. First we must learn our willingness to do this, and then we may calculate safely on the only practical way of reaching holiness. Prayer cannot change the unalterable Truth, or give us the understanding of it; but a desire to know and do the will of God is necessary, and also a symptom that we are growing wiser; and this

desire needs no expression from the lips; our lives express it.

Asking God to heal the sick has no effect to gain the ear of Love, beyond its ever-presence. The only beneficial effect it has is mind acting on the body through a stronger faith, to heal it; but this is one belief casting out another, — a belief in a personal God casting out a belief in sickness, and not giving the understanding of the Principle that heals; and Jesus said, "A kingdom divided against itself cannot stand." Exchanges of the same commodity are the mere merchandise of mind, and not divine science. Deity interposes not in behalf of one, and not another, who adopts the same measures in prayer. If the sick recover on the platform of prayer, it is the result of individual belief. All may avail themselves of God in science as a present help in trouble. Love is impartial and universal in its adaptation and bestowments, — the open fount, that saith, "Ho! every one that thirsteth, come ye, and drink."

Prayer to a person affects the sick as a drug that has no efficacy of its own, but borrows its power from faith and belief in matter. The drug does nothing in the case, insomuch as it has no Intelligence. The divine Principle, and not Person, produces all good.

Seeking the Science of Life, and not content with a material sense of things, gives hungerings and thirstings after righteousness, because it reveals the perfect Principle on which Life and immortality are won. A wordy prayer may afford a sense of quiet and self-justification, but this makes the sinner a hypocrite. We never despair of an honest heart; but those spasmodically face to face with their wickedness, and always seeking to hide it, are

the indexes that correspond not with the contents, the counterfeits of true manhood, that hold secret fellowship with their own sins. Such are spoken of in the Scripture as whited sepulchres full of uncleanness, "making long prayers," etc.

If the author of much apparent fervor and many prayers is sensual and insincere, what is the mental comment of those understanding the science of being? That if he had reached the standpoint of his prayer, this would not be the case. If our silent thoughts support the conclusion that we feel all the aspiration, humility, gratitude, and love they pour forth, this is enough to know of our Christian estate, and it is greatly wise not to deceive ourselves or others; nothing is hidden that shall not be revealed. Professions and prayers, we regret to say, cover a multitude of sins. Christians rejoice that the secret beauty and bounty of their being, though hidden from the world, is known to God. Self-abnegation, purity, and Love are a constant prayer. It is the practice and understanding of our God-being that gains the ear and right hand of Omnipotence, and calls down blessings infinite. Trustworthiness is the only foundation of faith; without a fitness for holiness we shall not receive it, nor yield faithful adherence to it.

"God is Love": more than this we cannot ask, higher we cannot look, beyond this we may not go. To regard God a person that forgives or punishes sin, according as His mercy is sought or unsought, is to misunderstand Love, and institute prayer as the safety-valve of wrong-doing. Do we ask Wisdom to be merciful to sin, then "We ask amiss to consume it on our lusts"; and to forgive sin without punishment allows the sin to

multiply, and this is neither mercy nor wisdom. A magistrate may remit a criminal sentence; but this is no benefit morally to the criminal, and has only saved him from one form of punishment. The moral law, that alone is capable of justifying or condemning, still demands man to go up higher, or meet the penalty of a broken law that punishes to compel this progress. Personal pardon of sin — and there is none other, for Principle never pardons sin — leaves man free to commit anew the offence, if, indeed, he has not suffered sufficiently from sin to turn from it with loathing. Truth entertains no pardon for error, but wipes it out in the most effectual manner.

Asking God to pardon sin is a "vain repetition such as heathen use." Habitual goodness is praying without ceasing, in which motives are made manifest by the blessings we bestow, whether these are or are not acknowledged, and attest our worthiness to be made partakers of Love. We cannot pray aright and believe that God, who is the same yesterday and forever, is changeable, or influenced in the least by a mortal sense of what man needs. He who is immutably right will do right without being reminded of it; and the wisdom of man is insufficient to select from God. We would not stand before a blackboard and pray the Principle of mathematics to work out a problem for man; nor should we ask the Principle of all good to do a work already done, and which we have only to avail ourselves of, that is, to understand, in order to receive its blessings. The Principle of man must be reflected by man, else he is not the image and likeness of the patient, tender, and true; yea, the one altogether lovely; and to go higher than this, and understand the Love that is God, is the work of eternity.

"When thou prayest, enter into thy closet, and when thou hast shut the door pray to the Father which is in secret, and thy Father which seeth in secret shall reward thee openly."

The closet signifies the sanctuary of Spirit, its door opening on Soul and shutting on sense; opening to Truth, God, and closing on error: the Father in secret, the Principle of man, unseen to personal sense, the infinite Intelligence that knows all things, and rewards according to motives, regarding mind only and not speech. The "prayer of the righteous" that "heals the sick" is after the manner that our Master taught when he bade his students enter into the spirit of prayer, the door of personal sense closed, lips mute, and man in audience with his Maker, where Spirit instead of matter, and Soul instead of sense, are the divine Principle that destroys sickness, sin, and death. After a momentary cessation in the belief and dream of life in matter, wherein the Life that is God is unfolded, comes the understanding and consciousness of dominion over the body that casts out error and heals the sick, and you speak as one having authority. We have taught our students the footsteps to this prayer; let them answer to-day, have they followed them? A great relinquishment of material things must precede this advanced spiritual understanding; 'isms but retard it. This prayer is not faith, it is demonstration; it heals the sick, and advances man in the scale of being; it recognizes the falsity of personal sense and the Life that is Soul.

Only as we rise above sensuality and all sin can we reach the standpoint of the prayer that heals instantaneously. Prayer addressed to a person prevents our

letting go of personality for the impersonal Spirit to whom all things are possible. We cannot serve two masters: if we are sensibly with our body, and consequently our words, regarding Omnipotence, a person whose ear we would gain, we are not "absent from the body and present with the Lord," in the harmony of being and oneness with the Father, "in demonstration of the Spirit and power." Make it a conscious reality, for a single moment, that Life and intelligence are not in the body, and you are without sensation in the body, and if sick, will find yourself well. Sorrow is turned into joy when we become able to govern the body with Life, Truth, and Love; hence those words of our Master, "Greater works than I" (in the flesh), "ye can do, because I go to the Father." The "I" becomes more spiritual.

According to the apostle, to be absent from the body and present with the Lord is not ecstacy or trance, but a realization of the science of Life; it is obedience to the law of God, governing the body by Spirit instead of matter; therefore our Master said, "After this manner pray ye,"—and this was the "Lord's Prayer," the utterance of Spirit, and not human petitionings:—

"Our Father, which art in heaven,
Hallowed be thy name;
Thy kingdom come,
Thy will be done on earth as it is done in heaven.
Give us this day our daily bread,
And forgive us our debts as we forgive our debtors,
And lead us not into temptation, but deliver us from evil,
For thine is the kingdom, and the power and the glory forever."

The following is the spiritual signification of the Lord's Prayer: —

Principle, eternal and harmonious,
Nameless and adorable Intelligence,
Thou art ever present and supreme.
And when this supremacy of Spirit shall appear, the dream of matter will disappear.
Give us the understanding of Truth and Love.
And loving we shall learn God, and Truth will destroy all error.
And lead us unto the Life that is Soul, and deliver us from the errors of sense, sin, sickness, and death,
For God is Life, Truth, and Love for ever.

Atonement is that oneness with God whereby Life, Truth, and Love are fulfilled, and sickness, sin, and death destroyed. Jesus of Nazareth explained and demonstrated this oneness with the Father, for which we owe him endless love and homage. His mission was both individual and collective; he did Life's work aright in justice to himself, and to show us how to do ours right, but not to do it for us, or to relieve us of a single responsibility in the case. He taught us the way of Life, demonstrating what he taught, that we might understand its Principle, how it healed the sick, cast out error, and triumphed over death. Jesus was more the idea of God than a man can be whose origin is less spiritual, therefore he demonstrated higher than others the Principle of being, his oneness with God. He understood the science of those sayings, "I am the Truth and Life," "I and Father are one." Any reference to himself was made to Christ, the Principle of the man Jesus; he called not intelligence man, but God. It was not upon a person, but upon Truth, Life,

and Love, that he depended to destroy sickness, sin, and death. The mission of Jesus was to demonstrate the divine science of Life; to prove God, and what God does for man.

Belief had established the false conclusion that God was in matter; that Truth and Life were in man, yet man was mortal, sinning, sick, and dying. Jesus wished to show the falsity of this belief, and that Spirit was not in matter; hence the death of the cross and the re-appearance of Jesus according to his scientific statement of Life, namely, "Though you destroy this temple (body), yet will I (Spirit) build it again." "I," the Life, Substance, and intelligence of the universe, and man, am not in matter that you can destroy. His beautiful parables explained intelligence and Life not mingled with sin and death. He laid the axe of science at the root of knowledge, to cut down all that embraced opposite doctrines. Why do those professing Christ reject Truth if it collides with their beliefs? The severest persecutors have been of this class. The honest fishermen, who had little to leave, were those who left all for Christ, Truth, until progress compelled the change, and the learned Paul took the forum.

When a teacher of music demonstrates by some masterly performance the harmony that he teaches, it is to give the proof of a principle that the learner must understand. And, if a demonstration includes a nameless sacrifice, then we admit its Principle is not only harmony but Love. This was the precious import of our Master's teachings and demonstration; he proved the science of being, not only destroying sickness, sin, and death, but giving Life without death; and this proof embraced his Love.

The teacher of music who demonstrates for the benefit of others by no means relieves them from giving the proof requisite to show where they stand in science; he rather does this for their example, that they may demonstrate, and understand what they demonstrate. Implicit faith in the teacher, whose self-abnegation and toil have bestowed blessings on man, will never make musicians of the learners; they must go and do likewise, or they are not improving their talents, which, unimproved, condemn them. We must understand the principle that Jesus taught, at whatever expense, and practise it.

The science of Life, God, that our Master demonstrated, was not a theory, doctrine, or belief; it revealed a Principle, that brought proof with it; and this proof was not forms or systems of religion, but metaphysical or divine science, that brought out all the sweet harmonies of Life. Jesus informed John what the proof of Christ's coming was, saying, "Go and tell him the things ye see and hear; how the sick are healed, the lame walk, the deaf hear, the blind see, and to the poor the gospel is preached." Tell him what its demonstration is; and the spiritual John will at once perceive God is its Principle. Materia medica professed the ability to heal, also, and the Pharisees to teach Christ, Truth, but they only hindered the success of Jesus' mission; and many of the students he had taught stood in his way. If our Master had never had a student, he would not have come to the death on the cross; but his mission would have been unfulfilled, and his history lacked its sweetest pathos. Through his unmerited persecutions we see the fate of science in a world of error, and the reception a sensuous world gives the Principle that contradicts personal sense with Soul.

I love Jesus more than all men of past or present ages, treading alone a path of thorns, up to the throne of wisdom, in speechless agony exploring the way for others; yet I cannot see that he has spared me one individual experience, or that we all have not the "cup" to drink in proportion to our fitness to drink it and demonstrate God, above others. To keep the commandments of our Master, and follow his example, is our proper return, and only evidence of gratitude for all that he has done for us; but this is not a personal worship, or reward to a person; it is the understanding of the Principle that Jesus taught and proved; and following, as much as in us lies, his example. It is to separate ourselves from error, and press forward to the Life that is Truth and Love. In this warfare the pleasures, frowns, or flatteries of earth are but ghosts of nothingness, compared with the prize set before us. "And laying aside every weight and sin that so easily beset us, let us press forward to the high calling of God in Christ," putting aside personal self and sense for the spiritual principle of being.

Every pang of repentance, every suffering for sin (accompanied with reformatory efforts), and every good deed, atones for sin. But if the sinner is sorry, and continues to pray, and to sin and be sorry, he hath no part in the at-one-ment with God, which is to do the will of Wisdom; and none hath part in Him who demonstrates not, in part, the Principle embraced in the teachings and practice of our Master. If we are not obeying the divine science of being according to its God-Principle, we should have no confidence in man's safety, because God is good and man repents. But if we are growing spiritual, and error is yielding to Truth in our daily walk

and conversation, we shall say at length, "I have fought the good fight and kept the faith," for I am a better man. This is having part in the at-one-ment with Truth and Love. If a man stands still, praying and expecting, because of another man's goodness, sufferings, and triumphs, he will reach his harmony and reward; that man will vibrate, a pendulum between sin and the hope of forgiveness, selfishness and sensuality winding him up to this action, and his growth will be slow. An at-one-ment with Love and Truth is, to apply the meaning of the life, and not death of Jesus, to deeds and a Christian character, not to cover or to forgive sin, but to destroy it in the most effectual manner. When Truth lays the axe at the root of error, saying, "Cut it down," then come the experiences and sufferings that cause one, even as a drowning man, to make vigorous efforts to save himself, and these efforts save him.

"Work out your own salvation," is the demand of Life and Love; and to this end God worketh with you. "Occupy till I come," that is, wait for thy reward, and grow not weary in well-doing. Although your endeavors are against fearful odds, receiving no present reward, go not back to error, nor become a sluggard in the contest, and you will find your reward when the smoke of battle clears away, and discern the good you have done, and reap your gain from experience. Love often delays to deliver from temptation, that it may try, and prove us as by fire. If you understand the science of being sufficiently to have faith in the right, and no faith in wrong, you will work more earnestly, though more silently, mid persecution than applause, for your labor is more needed; and the reward of self-sacrifice is great, though it be never here.

Final deliverance from error, whereby we rejoice in immortality, boundless freedom, and sinless sense, is not won through smooth footsteps, or pinning one's faith to personality. Whoso believeth wrath is righteous, or appeased by the unmerited death of a good man, cannot understand God. Justice requires no propitiation but from the sinner; mercy cancels without pay or sacrifice, and revenge is inadmissible in Love. Wrath appeased is not destroyed, but indulged, and may require another sacrifice, one being found insufficient; but these are the traits of heathen deities, and not of our God, the Principle that is Love.

God's wrath vented on his only son is without logic or humanity, and is but a man-made belief. The beautiful import of this hard place in theology is, that suffering is an error of personal sense that Truth destroys, and sin falls, a broken reed, at the foot of Love. The rabbinical teachings said, "He that taketh one doctrine firm in faith, has the Holy Ghost dwelling in him." But this receives a strong rebuke from our Master, who said, "Faith without works is dead." Faith, as a belief, is but a pendulum between nothing and something, holding on to no foundations. The advanced understanding, sometimes misnamed faith, is the evidence gained from spiritual sense that rebukes the belief of personal sense, and brings out the life that is God. In Hebrew, Greek, Latin, and English, the word "faith" embraces two meanings, viz., "trustfulness" and "trustworthiness." The first trusts all to another, and the second understands and relies on one's self. "Lord, I believe, help thou mine unbelief," expresses the helplessness of a blind faith, whereas "Believe, and you shall be saved," is self-

reliant, trustworthy faith that implies the understanding that brings its own reward. The Hebrew gives the following signification of the verb "to believe": "To be firm, lasting, constant," and this certainly applies to Truth understood; firmness in error will never save man from sickness, sin, or death. An acquaintance with the original texts, and a willingness to give up beliefs founded on dynasties and the worst passions of men, for the advanced views of Christianity and the spiritual sense of Truth, makes the Scriptures a chart of Life to man.

Publius Lentulus wrote to the conscript fathers at Rome: "The disciples of Jesus believe him the son of God." Those who were taught by him the science of being reached the glorious perception that God is the only author of man. The virgin mother conceived this idea of God, and named it Jesus; the illumination of spiritual sense put to silence personal sense with Mary, mastered material law, and proved through demonstration that God is the father of man. The science of being overshadowed the pure sense of the virgin mother with a full recognition that Spirit is the basis of being. The idea that we call substance, and Mary named Jesus, dwelt forever in the bosom of the Father, in the Principle of man, and woman perceived it because of her more spiritual nature. The belief that Life originates with the sexes is strongest in the most material natures; but the understanding of the spiritual origin of man cometh only to the pure in heart. Man and woman, as the ideas of Spirit, are the immortal evidences that Spirit is harmonious, and man eternal. Jesus was the offspring of Mary's self-conscious God-being, the creative Wisdom; hence he was more spiritual, more the idea of God, and

could demonstrate the science of Life beyond others whose origin is a material belief. This idea of Truth came to rebuke rabbinical error, to point out the way of Truth and Life, and to demonstrate, throughout the whole earthly career of Jesus, the difference between the offspring of Soul and sense, of Truth and error. Jesus acknowledged no ties of flesh, saying, "Call no man your father upon the earth, for one is your Father which is in heaven." Again, "Who is my mother, and who are my brethren, but they that do the will of my Father." We have no record of his ever calling a man father. He recognized God the only Principle of being, therefore the Father of all.

Referring to the materiality of the age, Jesus said: "The time cometh and *now is* that they who worship the Father shall worship Him in *Spirit* and in Truth." Again, foreseeing the persecution that must attend the introduction of this science, he said: "The time cometh that whosoever killeth you will think he doeth God service," "And these things will they do unto you because they have not known the Father or me." In other words, because they are ignorant of the Principle of being. Their Father, on earth and in heaven, is a personality instead of Principle; they are ignorant of the origin of man, his nature, and true existence. The world of error is blind to the Truth of man, and the world of sense to the life that is Soul. Jesus was neither understood in his origin, his nature, or works; not one component part of his being did the world of sense get right. Even his righteousness and purity hindered not the saying, He is Beelzebub, the chiefest of sinners, a glutton, and the friend of the impure. Christian martyr of the nineteenth

century, does it wrong thee one half as much? then remember, it is enough that you be found worthy to unloose the sandals of thy Master's faith. To conclude that persecution for righteousness' sake belongs to the past, and Christianity to-day is at peace with the world, honored by sects and societies, is to mistake its very nature. History will repeat itself; the trials of prophet, disciple, and apostle, those of whom "the earth was not worthy," await, in some form, the pioneers of Truth.

A magistrate who lived at the time of Jesus wrote, "His rebuke is fearful." The strong language of our Master confirms that saying, but the stronger evidence that his reproof was pointed and pungent is the necessity there was for it when he cast out devils and healed the sick. The only civility Truth exchanges with error is "Get behind me, Satan." There is too much animal courage, and not sufficient moral courage, in society. Christians must take up arms against error at home and abroad, grapple with sin in themselves and others, and continue this warfare until they have finished their course, thenceforth to receive their reward.

If you have triumphed sufficiently over the errors of personal sense for Soul to hold the balance of power in your being, you will loathe sin, and rebuke it under whatever mask it appears; and you can bless your enemies only in this way, but they may not so construe it. We cannot choose but work out our own salvation on the Principle that Jesus taught and demonstrated, casting out devils, healing the sick, and preaching the gospel to the poor. A moral coward is unfit to bear the standard of Truth, and God will never place it in his hands.

A member of the Methodist Church said to us, "I

hope, when you write your work on metaphysics, you will dwell much on the atonement." After reading these pages, if the "arm of the Lord is revealed" to that mind anew, she will commence her own work, and with the unction of primitive Christianity, heal herself and others, and gain the liberty of the sons of God. This is regeneration, to have part in the atonement, and to understand wherefore Jesus suffered and triumphed. But Truth, lifting her voice above 'ology and 'ism, and requiring the reconstruction of man, will be persecuted; those who have not touched the hem of her garments and felt in their body healed, will persecute it.

If all who have partaken of the sacrament intended to commemorate the sufferings of Jesus had drunk "his cup," they would have revolutionized the world; or if all who partake of these symbols to-day were Christians, taking up their cross, healing the sick, casting out error, and preaching Christ, Truth, to the poor, it would establish the millennium.

But all who eat bread and drink wine in memory of Christ are not ready or willing to drink his cup, and to leave all for Christ, the Truth and Life, that is, God. Then wherefore ascribe to this willingness with a dead rite, before showing forth in our body that Truth has come to our understanding, and it heals the sick, and makes the body holy and acceptable? And if Christ, Truth, has thus come to us in demonstration, no commemoration is requisite, for it is "God with us."

"And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, 'Take eat, this is my body.' And he took the cup, and gave thanks, and gave it to them, saying, 'Drink ye all of it.'"

The true sense of that occasion is lost spiritually, if confined to the use of bread and wine. The disciples were eating when he prayed and gave them bread. This would have been improper in a literal sense; but in its spiritual signification it was natural and beautiful. Jesus prayed; was "absent from the body and present with the Lord." His followers, silent, humble, patient, self-sacrificing, and strong, anticipating the hour of their Master's betrayal, sat eating the manna, that before had fed the persecuted followers of Truth in the wilderness. Their bread came down from heaven; it was the great Truth of spiritualized being, that had healed the sick, and cast out error; their Master had broken, explained it to them before, and now it was feeding, sustaining them; they also had borne it from house to house, "breaking," explaining it to others; and now it comforted them. For this Truth their Master was about to suffer violence, and his cup of sorrow he must leave to them; he had drunk of it even with thanks, and now, remembering the cross and crown it brought, he said to his followers, "Drink ye all of it." Professors of Christ, are you drinking this cup? Has the blood of the new Testament, the sufferings and persecutions that attend a new and higher understanding of God, been shared by you? have you drunk this cup? if not, have you commemorated Jesus in his cup?" When the human struggled with the divine, our great exemplar said, "Not my will but thine be done"; not the flesh, but Spirit, be represented in me. For this is the new understanding of Love impersonal, giving up all for Christ, Truth, blessing them that curse you, healing the sick, casting out error, raising the dead in belief, and preaching the gospel to the poor.

The rabbi and priest taught a material law, and it said "An eye for an eye," and "Whoso sheddeth man's blood, by man shall his blood be shed." Not so did Jesus, the new testator of God, copy his will; his law was Love, and "Greater love hath no man than this, that he lay down his life for a friend," but Jesus did this for his enemies, showing the spiritual import of the atonement.

First on the list of Christian duties, he taught his followers to heal the sick; he attached no importance to dead ceremonies: it was the living Christ, the Truth, that is Life, which made him the Resurrection and Life to all who follow him. Keeping his precious precepts and following his demonstration, we shall indeed drink of his cup and be baptized with his purity, until we sit down with him anew in a fuller understanding of the Principle of that man, Jesus. "For as often as ye eat his bread and drink his cup, ye do show forth the Lord's death till he come."

A belief can never show forth the works of understanding, and has never yet followed Jesus in his demonstration; to do this we must consecrate our lives to the Principle for which he was crucified, and be willing to drink of the cup it brings. "But for this cause many are weak and sickly among you, and many sleep."

Rites fetter the pinions of faith, they materialize, and prevent the Spirit, holding us to the body. We speak of the atonement of Christ reconciling God to man; but Christ is God, and God propitiates not Himself, and there is nothing higher to conciliate. Again, Love and Truth are not irreconciled to the idea of God, and man is this idea. But man cannot exceed God in Love, or

reconcile Truth to error. His students understood the higher significations of the sufferings, teachings, and demonstration of their glorious Master. When Jesus gave up the body material to be slain, and afterwards presented it unchanged, he proved what he had taught, and they knew it contradicted their opinions of a future resurrection, or a spiritual body at the change called death.

Scholastic theology explains the crucifixion of Jesus as a pardon ready for all sinners; Spiritualism finds his death necessary only for the presentation, after death, of the personal Jesus, which they denominate "a spirit's return." We differ from both views, and while we respect all that is good in the church, and outside of it, our later consecration to Christ has been on the ground of demonstration, and not profession, yea, to follow the command he gave to those he sent forth. For conscience's sake we dare not cling to the old belief, insomuch as understanding somewhat the Principle of his proof, the Life, and not death, that Jesus showed forth, raised us from hopeless disease, and gave us a triumph over sickness and sin, that we had never gained from our former beliefs and profession of religion.

The efficacy of the crucifixion of Jesus is the practical Truth it demonstrates for our understanding, which delivers mankind from sickness, sin, and death. This Truth he had before spoken in their midst; but until they saw it enable their Master to triumph over the grave the disciples were not able to admit or to demonstrate so fully its Principle. Thomas, beholding the idea of it in Jesus (after his supposed death), was forced to acknowledge how entire was the proof. From all the disciples

had seen and suffered, they became more spiritual, therefore they could better understand what the Master had taught them. His final demonstration was the resurrection to them and the way to raise others; it raised them from the blindness of a belief in God to a clearer understanding of Life, Truth, and Love. They needed this, for soon their dear Master, just risen to their comprehension would rise again, higher in the spiritual scale of being, and so much beyond them in reward for his faithfulness, he would disappear to their more material thoughts, and Biblical history would name it the ascension. There is a connection inseparable between the experiences of every Christian who perceives the idea and accepts the understanding of God. Jesus, born of a virgin mother, was more of a miracle to that age than to this. The Bethlehem babe was the nearest approximation since the record in Genesis to the science of being, in which Spirit makes man. But man born of woman being the usual advent of mortal man, this material belief entered in part Mary's spiritual conception of Jesus, which accounts for his struggles in Gethsemane, but it made him the mediator between God and mortal man. The lack of entire science in the advent of Jesus produced its own discord, and met its fate in death. Had his origin and birth, however, been wholly apart from mortal belief, Jesus would not have been recognized by mortal man; and "he was the light that was to lighten every man that cometh into the world"; he must be the mediator, or interpreter of Truth that destroys error and rebukes personal sense with the Principle of being.

Jesus never ransomed man by paying the debt that sin

incurs; whosoever sins must suffer. That Christian martyr suffered for the Truth, that destroys error, and blesses the whole world, and the sinner must learn that Truth by the things he suffers. Love is no compromise with sin, and pays no debt of its contracting; but it does point out the way to escape from sin and reach the harmony and science of being. The blood of that righteous man, shed by sinners, was a crime that affords no ground for further sin or a belief in its pardon. Jesus taught the way of escape from sin, but he also taught that sin must be destroyed; that God punishes and destroys, instead of pardons, sin. The terrible effect of our false views regarding the atonement is to make a sinner less fearful to sin, believing that a tear or a prayer will secure his pardon; this heightens hypocrisy and suffocates conscience. The time is not far distant when our theological views of atonement will undergo as radical a change as those have already done regarding a bottomless pit, burning with fire and brimstone, and the election and foreordination of a portion to be saved or to be lost. But for these false views relating to the forgiveness of sin, few would venture to break the ten commandments.

The glorious spiritual signification of the life and not death of our Master — for he never died — was laying down all of earth to instruct his enemies the way to Heaven, showing in the most sublime and unequivocal sense how Heaven is obtained. The blood of Jesus was not as much offered on the cross as before those closing scenes of his earth mission. The spiritual meaning of blood is offering sacrifice, and the efficacy of his life-offering was greater than that of his blood spilled upon

the cross. It was the consecration of his whole being upon the altar of Love, a deathless offering to Spirit. O, highest sense of human affections and higher spiritual conceptions of our Infinite Father and Mother, show us what *is Love!*

CHAPTER XI.

PLATFORM OF CHRISTIAN SCIENTISTS.

I. That God is supreme, the only Life, Substance, and Intelligence of the Universe and man: that there is neither a personal Deity, a personal devil, nor a personal man.

II. That God is Principle and not person, Mind and not matter: that this Principle is what the Scripture declares it, namely, Life, Truth, and Love.

III. That God, which is the perfect Mind or Principle, including the perfect idea, is all that is real or eternal.

IV. That God is Spirit, and Spirit is infinite; and there is but one Spirit, because there can be but one *infinite*, and there is but one God.

V. That Spirit is the only substance, even "the substance of things hoped for and the evidence of things not seen." The spiritual and eternal are substance, whereas the material and temporal are not substance.

VI. That God is the only Life, and when this shall appear, "we shall be like unto Him." Man will be perfect and immortal when it shall appear that harmony is the real, and discord the unreal.

VII. That God is Intelligence or Mind, and there is but one Mind because there is but one God.

VIII. That Mind is infinite, limitless, and eternal. The Infinite never entered the finite, and Intelligence never passed into non-intelligence; so Mind never passed into matter, the unlimited into limits, the eternal into the temporal, and the immortal into mortality, therefore Mind was never in personal man or matter.

IX. That God is Soul or Spirit, and Spirit hath no outline; it is neither a limited mind nor a limited body, therefore it cannot be person, and is Principle. If the eternal Intelligence or Mind started from personality, it would be a limited mind, and could not be infinite, for, having a finite origin, starting from limits and returning to limits, it would be finite. The infinite and forever hath no starting point.

X. That man was and is the idea of God, the conception of eternal Mind; that this idea was co-existent and co-eternal with Mind: hence, that man was forever in Mind, but Mind was never in man. There was never a material idea or personal man, neither is there a portion of God to enter man, else that portion would be finite and no longer infinite. If a portion of the Infinite could enter limits, that portion would lose the nature of Deity. There cannot be a portion of the Infinite. The whole expresses infinity or God, and nothing else can, and if this entirety be lacking, God is lacking. The Scripture saith, "God is all in all. " We understand this to be so, but if God is all, there is nothing for Him to enter but Himself. All is mind, there is no matter; all is harmony, there is no discord; all is Life, there is no death; all is good, there is no evil; all is God and His idea.

XI. That Science decides matter or the mortal body to be nothing but a belief and an illusion. When belief

changes, as in dreams, matter or the mortal body changes with it, to belief, and is wherever and whatever belief makes it. The so-called mortal mind is belief; the immortal Mind is Principle, understanding, and the idea which represents it. Matter is without Principle or proof. Man is idea; and Spirit or Soul, either of which is Mind, and Mind is God, is the Principle of this idea, and both are infinite if one is, and both are eternal if one is, for man is the image and likeness of God. Personal or material sense hath never seen man; material man is not the likeness of God, the material represents not Spirit. There are no senses of matter; and the infinite idea is as invisible to a limited sense as Deity is. Man and God, being Principle and idea, are inseparable, harmonious, infinite, and eternal. The result of metaphysics proves the rule of scientific being, and will bring out the harmony and immortality of man because it is the Truth of man. If you besiege sickness, sin, or death with this scientific understanding of being, you will learn that our statement of God and man is true, and the opposite statement of them is the error and discord that Truth casts out. This metaphysical statement understood, ultimates in eternal harmony, and brings to light the eternal and unerring idea of God; whereas the opposite belief, namely, that man has a beginning and ending, that he is both Soul and body, and that both are sinning, sick, and dying, is seen to ultimate in discord and nothingness, even the "dust to dust" called mortal man. This very mortality is our proof that error is ingrafted into the premises and conclusions of material and mortal man. As the mythology of pagan Rome has yielded to a more spiritual idea of Deity, so shall our material theology or

doctrinal religions yield to a more spiritual idea of God than a material man presents, until all materiality shall disappear in thought, and the finite give place to the infinite, and the impersonal, unlimited, and unerring idea, and the impersonal, limitless, or infinite Principle of this idea shall appear, and "Thy kingdom have come on earth as it is in Heaven."

XII. That man is not an Intelligence, a mind, or a gender, and that woman is but another and higher term for man; that man or woman is the compound idea that includes all other ideas of God, which represent Life, Truth, or Love. A lamb, which is the symbol of innocence, is one of the ideas included in the compound idea that expresses God in full. A tree, the symbol of beauty and aspiration, is another simple idea and portion of man or the compound idea of God, and so of the entire universe. Spirit, God, never created matter, for there is nothing in Spirit out of which to make matter, but God "made all that was made"; hence, matter was never made, and is a chimera, a belief, and error. The unerring and immortal are God and the idea of God; the erring or mortal is nothingness; the former is real, the latter is unreal.

XIII. That God made only that which is good, and evil cannot proceed from God, for there is nothing in the nature of Life, Truth, or Love, from which to make evil. There is but one Spirit or God, hence there are no spirits or gods, and no evil Spirit, because Spirit is God. A personal God, a personal man, a personal devil, and evil and good spirits, are theological mythoplasm, mere beliefs that must finally yield to the opposite science of God and man. Mediumship or Spiritualism is without foundation or fact.

XIV. That Mind or Intelligence is the only "I" or "Us," and this "I" or "Us" is bliss, it being infinite freedom and impersonality. Limits impose ignorance, and ignorance is not bliss. When being is personality, it is no longer bliss, but bondage. The "I" and the Father must be one. The Truth of being is harmony and immortality, and any other supposed consciousness or Life is a myth.

XV. That God, which is Life, Truth, and Love, never forgives sin; for Life destroys death, Truth destroys error, and Love destroys hate; these, therefore, being destroyed, need no forgiveness. Error is supposed to be real although wrong, and both real and wrong; but this statement is incorrect. Error is not Truth and is unreal, because it is not true. But let the evil-doer take no encouragement because of this, for he is making a reality of error, and heaping up wrath against his own belief.

XVI. That the word "Adam" signifies "original sin," "error" and not man. "Adam" is from the Latin *demens*, meaning "madness," "to undo," "to spoil." The word should read as rendered, Adamn. The Scripture plainly declares Adam accursed, yet our translators have as plainly declared the word and the curse, a man, and this man to have originated in dust instead of Deity! The eternal "Us" or "I" made man in the "image and likeness of God;" a curse was not this likeness. A limited mind or a limited body, a limited sinner or a limited saint, is not the likeness of Infinity.

XVII. That Truth must be spiritually discerned to be scientifically understood; that *Truth* casts out error and *heals* the *sick*. Intellect or the reason cannot grasp

Truth. Reason may be wrong, error may govern its conclusions; the Spiritual understanding of Spiritual things comes from Spirit. In the exact proportion to which this understanding is brought out will it be carried out in demonstration of healing and spiritualizing thought and act. "The carnal mind cannot discern spiritual things." Metaphysics lead into all Truth, they enlarge the capacity for good, and proportionately diminish it for evil, whereas Truth discerned intellectually is received as a belief, and is not understood. Spiritual growth is the only evidence that we understand Christian Science or metaphysical healing. The enlarged capacity of belief brings forth its own fruits, which are error instead of Truth. Pride, envy, revenge, malice, lust, worldliness, etc., are the possible fruits of intellect. Accepting Christian Science through reason instead of Love, with its unselfish fruits, is not to understand it; we cannot knowingly hold on to error in thought and act, and reach the Spiritual understanding of Truth, that enables us to heal the sick and to leave all for Christ. This rule of metaphysics admits no exception.

XVIII. That Life, Truth, and Love are the Trinity, or triune Principle, the three in one, the same in action and entity, and these are the one God. That the Holy Ghost is divine science, revealing and explaining this triune Principle, and leading into all Truth; that Christ is but another term for God, and Jesus the name of a man. The conception of Jesus was spiritual. The spirituality of Mary was the transparency, through which immortal Mind was reflected in that better likeness of Truth and Love, the good and pure Jesus. Into Mary's idea of God and conception of man, the male, or sensual

element of thought entered not to taint the idea; thus it was that Jesus became the mediating or intervening idea between Truth and error, or Soul and sense, which opposed not God, that healed the sick, dispelled the illusions of sense, or the belief of Life and Intelligence in matter, and revealed the impersonal Truth, namely, that Soul and God are one, and the "I" or the Father.

XIX. That our Church is built on Christ, not a person, but the Principle that Christ said is "the Way, the Truth, and the Life"; that Christian Science is the Way and its foundations are eternal. That in reality we unite with Christ's Church only as we become unselfish and pure, and are new-born babes into the Life that is Truth, casting out error and healing the sick, thus re-establishing the Christianity of ancient Prophet and Apostle. That our only cup is the one our Master drank, and we are not to refuse, namely, persecutions for righteousness' sake, "for theirs is the kingdom of Heaven," even the reign of harmony that the divine science of Christianity includes.

CHAPTER XII.

REPLY TO A CLERGYMAN.

We shall not attempt to take up your entire strictures on our book, "Science and Health," condemning to oblivion and calling vague that Truth which is raising up thousands from helplessness to health, and from a theoretical to a practical Christianity. You have quoted detached sentences, omitting their connections, or the full sentence. Even the Scriptures, that concur in one grand root of beauty and consistency, subjected to such usage, would be corrupted and made to appear contradictory. Condemning whatever is new before it is understood, if it be ecclesiastical, is not charitable and in accordance with the apostolic injunction, "Prove all things and hold fast to that which is good." An opinion of science is valueless; proof is the only aid to a due estimate of our subject. And scoffing at the application of the word science to Christianity cannot prevent that being science which is based on a divine Principle, demonstrated according to a given rule, and subject to proof. Because such are the the facts concerning metaphysics, justly denominated "Christian Science," misrepresentation and denunciation cannot overthrow it. The Apostle alludes to "disputations on science," but proof instead of opinion, and demonstration instead of dogma, support science, and are sure foundations, "making wise the simple." In the

untraversed realm of metaphysics we behold with sorrow the sad effects on mind of denying self-evident Truth. Our reverend critic ridicules Christian science in the face of history, and notwithstanding the direct command in Scripture, "Go ye into all the world, preach the gospel, heal the sick." If Christianity is not science, and science is not Christianity, we have no invariable rule of right, and Truth becomes an accident. Shall that be denied the authority of Scripture which works according to the Scripture? that has stopped the sinner, reclaimed the infidel, raised from the couch of pain the helpless invalid? that has spoken to the dumb the words of Truth, and they have answered back again rejoicing? has caused the deaf to hear, the lame to walk, and the blind to see? and shall our pulpits be the first to cashier the good fruits, when our Master has said "By their fruits ye shall know them"? If we were teaching or practising Pharmacy, Materia Medica, or Obstetrics, no denunciations of that would come from the pulpit, and the people would be taught to say Amen. But teaching Truth as the Principle of healing, and proving the word by the deed, we are smitten by sectarianism! Paul said, "Show me thy faith without works, and I will show thee my faith by my works." The age is ignorant of our method, to be sure; but to impugn our motive, and misrepresent our history and its results, need not follow, although without this we might not have taken up the cross that we have grown willing to bear, and be able to say, with the Apostle, "All these things cannot move me," while the sick, the halt, and blind look up with blessings. But Truth will not be hidden forever from the quickened sense of the people by unjust paraphrase.

In constant receipt of letters showing the good already accomplished by the book our reverend friend consigns to oblivion, we copy the following extract from a letter of a former United States consul, Col. Letts: —

"I had become almost a confirmed infidel to the truths of the Gospel of Christ; after reading 'Science and Health' my eyes were opened, and I can and do understand the beauties of the Gospel of our Master. I never thought I was a very wicked man until I attempted to learn of Science. I now find there is more to correct than I was aware of, but, when I conquer in one instance the next is easier. It is a fight for immortality, and I am determined to conquer by the help of God. Reading your book has restored my health."

We have sometimes asked, Is this Truth rejected because meekness and spirituality are the conditions on which it is accepted, and healing the sick the proof required? whereas Christendom demands not as much. Anciently, the prophets, Jesus' students, and Paul, who was not his student, healed the sick and reformed the sinner by their Christianity. Alas for the age that requires words more than works, and institutions instead of inspirations, to follow such examples! and whoever meekly as conscientiously presses to the line of Gospel-healing shall be accounted a heretic.

Had our critic understood that Truth heals the sick, whereas error has the opposite effect, he would have spared the invalid his misrepresentation of metaphysics. Why should Christendom refuse to investigate other methods of treating disease, and support the doctor of physic if he is an infidel, and cures in one instance only to the one hundred instances of another method? Is it

because materia medica is more fashionable, more material, and less spiritual?

Our critic complains, "She professes to have God for her Life or Soul, and to be his idea"; but he should also have added, we claim this for every one, and because the Scripture hath said "He made man in His own image and likeness," and we say that God's likeness is not matter, sin, sickness, or death. We have the authority of the English language, and that of Scripture, for saying that Spirit and God have but one signification, and we know the likeness of Spirit is not matter. When he teaches the omnipotence of God, — His absolute government, and no other, — his sermons will heal the sick. Again, our critic says, "The mind that contradicts itself neither knows itself or what it is saying." It is no small matter to know one's self, and there is no contradiction of statement in this book to those who understand our statements sufficiently to comment on them justly. He who understands them can heal the sick on the Principle they lay down, and this is the only proof that he does understand our metaphysics. There are other methods of treating disease not included in materia medica, but we know of but one purely metaphysical, and that one is contained in the Scripture, and the one we present to the world. Until we are able to test a subject after the rules that disclose its merits or demerits, it were well to observe the divine precept, and "Judge not, lest ye be judged." Any person perceiving the incongruity between the idea of God and the belief of a mortal man, ought to discern the difference that we make between man that is God's idea, or "image and likeness," and the mortal and material body named Adam, accursed, and pronounced

"dust to dust," the nothingness which our critic cries out against. We never wrote or dreamed of "educating the idea of God, or treating it for disease," as our critic would make out. We are sorry to say he confounds the reality of man with his Adam. When we speak of man made by the eternal Spirit, which said, "Let Us make man in our own image," we by no means refer to his sinning, sick, and dying pattern. Our idea of man after His likeness differs from his.

Our critic says, "She calls sin, sickness, and death nothingness, and then tries to cure nothing." Here he is right; but he should have understood that while establishing the nothingness of error, we bring out the *somethingness* of Truth, in health, harmony, and immortality; therefore our method is not, as he said, "fraught with falsities painful to behold." He must admit that discord is no-thing, while we name it error, and doctor it with Truth, even as we waken the dreamer from incubus, by knowing the dream is nothing; and bringing this fact to the apprehension of the disbeliever in its nothingness, heals him. Our critic, dreaming of the somethingness of matter and error, needs to be wakened and behold their nothingness; then the sickness or the sin would disappear, and the right be found the real, and the inharmonious the unreal, even the nothingness of which he complains, but chides us for not thinking it something, and so honoring or fearing it. But materia medica virtually admits the nothingness of hallucination, and so treats it as disease; and we judge our critic would not object to this mode of practice from such a source, and would laud the cure effected by making the disease appear, as it is, an illusion.

One disease is as much an illusion as another; it is only that Materia Medica and Theology have not found this out, whereas Jesus established this fact; and when the devil was cast out the dumb spake. We are condemned by our critic, perhaps, for our irreverence for sin; but we give all might to God; hence we have no respect for any other supposed power, and are irreverent only towards any other claim. We are trying to get that out of mind which, so long as it remains in mind, will produce the results claimed for it; for "as a man thinketh, so is he." We have never supposed this century would present the full fruits of metaphysics, or that sin, sickness, and death would not continue in mortal thought for centuries to come; but this we do aver, — that old age and decrepitude come not as soon, because of our teachings, to those who learn them; that health is restored and longevity increased by them to-day: and if such are the present fruits, what may the harvest be when justice shall be done us by press and pulpit?

Instead of tenaciously defending the rights of discord, while complaining of the sufferings they bring, were it not wiser to relinquish one's grasp on these a little, when, by so doing, he can improve his own and other people's conditions? We must let go of matter to make room for Spirit. We cannot serve God and mammon; but are we not trying to do just this? Who will admit, with St. Paul, that the flesh warreth against the Spirit, and the Spirit *against* the *flesh?* Our critic writes: "To verify this wonderful philosophy she says all that is mortal or discordant hath no origin, existence, or reality." He then adds: "Hence, if there is anything to be doctored, it is God. Alas! for an age when such darkness can be put

before the world as wisdom, and find minds so irrational as to immerse themselves in it."

For that which cometh as of old, preaching the gospel to the poor, healing the sick, and casting out devils, there need be no lamentation ; if, indeed, we have taken away his gods, they were but sickness, sin, and death, and Christ destroys them in proof of their nothingness. The rabbi saith, as of old, by this we dishonor the law, and should honor that which our Master annulled. We shall follow the Master's command, and make nothingness of sin, sickness, and death, as fast as we can ; nor do we care how this be done, so that it *is* done. Our essential point is, that Life cannot die, and God is not the author of sickness ; therefore we cannot agree with Mr. ——, that there is nothing but God to doctor ; neither shall we call that darkness which restores that essential and lost element of Christianity, namely, the apostolic healing, and is " the light that shineth in darkness, and the darkness comprehendeth it not."

We trust our reverend friend would take no advantage of the difficulty in expressing metaphysics in physical terms, and being understood metaphysically. The English language, or any other language with which we are familiar, is inadequate to fully convey a spiritual meaning in material terms ; and the spiritual sense of our subject holds the elucidation of it, and this sense you must gain to reach our meaning. Hence the Scripture, " They shall speak with new tongues." We are addressing metaphysics to a physical age. When referring to matter, we understand that we refer to nothingness, while our reader is thinking of matter as something, and almost the only thing, and of the things that pertain to Spirit as

nothing, or something afar off. Again, we are speaking of the spiritual while acting on a material plane. When Soul is contradicting sense, we must employ the terms for material things to express the immaterial and spiritual idea. The material thought does not catch our meaning at once, and only as thought is educated metaphysically, and we impart to it our ideas through a process of teaching; this is undoubtedly true of all science.

Few understand to-day all of our Master's sayings in centuries past, and yet those sayings are true and most important to be understood; but we have not grown to accept their spiritual meaning: had we done so, we should have learned ere this how they healed the sick. His words were the offspring of his deeds, both of which must be understood, if one is; not comprehending the deed that his words explained, "the Word became flesh," that is, it was defined materially, and the spiritual sense unperceived; hence, the religion that sprang from this half hidden history was problematical and void of healing. Jesus had proved the difficulty of an age material apprehending spiritual Truth, when he said: "For this people's heart has waxed gross, and their ears are dull of hearing, and their eyes have they closed, lest at any time they should see with eyes, and hear with ears, and should understand with heart, and should be converted and I should heal them."

Where our critic loses faith in God to heal the sick, we cannot follow him, neither can we plant ourself on his material platform, and heal. We were a member of the Orthodox Church when a child, but our own and other people's prayers failed to heal us, until we learned the spiritual sense of a creed and discarded its material

sense, left the dead rite for the living, palpitating presence of Christ, Truth, whereby to heal the sick. We say, meekly as charitably, that no person can bring out the proof of Christianity that Jesus required, while error is as potent and real to him as Truth, and a personal devil and a personal God are his starting-points, and his Satan as powerful, or more so, and as eternal as his Deity. Because such starting-points are neither spiritual nor scientific, they cannot work out the spiritual and scientific rule of Christian healing, that proves the nothingness of error and matter.

Our Master called the body material, a "ghost," an illusion; whereas, the rabbis took the diametrically opposite view. Materiality, to Jesus, was not the reality of man and existence, while to the rabbi, the spiritual was the intangible and prospective, if not the unreal. They gathered their thoughts in the material to perform their worship of the spiritual; to them matter was substance and Spirit shadow: they thought to worship Spirit from a material stand-point, but this was impractical. "To the unknown God" they might appeal, but their prayer could not bring the proof that they understood God sufficiently to demonstrate His presence and the absence of His opposite, and make harmony the real, and discord the unreal. If our critic had a child frightened of ghosts, and sick in consequence of her fear, would he say to her: "Ghosts are real; they exist, and are to be feared, but you must not be afraid of them"? The child or the adult ought to fear a reality that can master him, which he does not understand, and is at any moment the helpless victim thereof. But instead of increasing the fear of his child, by declaring the reality, the mercilessness,

and power of ghosts, thus establishing the very grounds of her fear, would he not assure the child her fears were groundless; that ghosts are not realities, but beliefs, and these beliefs error, and not the Truth of man,— in short, tell her not to believe in ghosts? knowing that if he destroys her belief in the reality of ghosts, her health will be restored, and the objects of her alarm will be found nothingness, no longer to be feared or honored. It is not irrational to tell the truth about ghosts, for it results well. The real of metaphysical science is the unreal to sense, and the real of sense is the unreal in this science. Personal sense and science have ever been, and ever will be, opposites in every conclusion.

Our critic thinks error is as real and eternal as Truth; but what a mistake! Truth destroys error, therefore error cannot be eternal; besides he admits that Truth is God and God is omnipotent. We have not outlived the age of ghostly beliefs; all have them more or less. We have not reached realities yet: nothing is real that is not eternal. Perfection is the Principle of reality; without it, nothing is real, and all things will continue to disappear until perfection appears, and the real is arrived at. We must give up the ghost at all points, or we shall suffer from nothing, supposed to be something, until we are glad to give it up. When we learn that discord is not real, because it is not immortal harmony, we are ready to progress, and "leave behind those things that are behind." The grave does not away with the ghost of materiality. So long as there are limits to mind, and these limits assign themselves to personalities, named men and women, so long will ghosts continue. Mind is *limitless;* it never was in a body. All that we name minds

in bodies are beliefs, yea, ghosts; and Jesus is the authority for this assertion. The Principle of Christianity, being spiritual, and the spiritual the immortal, it follows that our material beliefs can neither demonstrate Christianity, nor apprehend the reality of being.

Our critic is pleased to name our protests "utter falsities and absurdities," while yet he is weakly protesting against materiality, *alias* the "flesh and the devil," and invoking divine aid to leave all for Christ, Spirit, thus to bring out in demonstration our more direct phraseology or scientific statement of being, and so practise what he preaches. Our words have their immortality in deeds; their Principle heals the sick, and makes man more spiritual.

On the other hand, our critic assumes no proof, and gives none, of the efficacy of Christ, Truth, to heal the sick, but demands the acceptance of his barren, desultory dogmas, because the traditions of the elders have set their seals thereto. "Consistency" is example more than precept; inconsistency is words without deeds, clouds that hold no rain. If our words fail to express our deeds, God will take care of that, and out of the mouth of babes He will perfect praise, for Truth will open the spiritual sense that discerns the "new tongues." When speaking of sin, or the unreal, we speak of what is in itself inconsistent, and we rejoice to have found this out. Then be charitable, if our sentences appear inconsistent, and learn what they bring out. We dispose of inconsistency by exposing it, by talking it up to talk it down, and naming it to unname it. That our statements are, as our critic declares them, "absolutely false, and the most egregious fallacies ever offered for accept-

ance," is but an opinion on his part, and owing wholly to his inability to demonstrate metaphysics, and prove for himself that it is God's keynote of harmony and immortality; and without this proof none are capable of an impartial or a correct comment. A material existence, or what is termed this, affords not the least evidence of spiritual existence, or God.

Strange as it should appear, we would make the evidences before the material senses support the evidences of the spiritual senses, when they are directly opposite, and so antagonistic that the material must disappear before the spiritual can appear. Sin, sickness, and death are neither the evidences nor proofs of man's entity or existence as Soul, yea, Life, Truth, and Love; discord never established harmony; matter is not the vestibule to Spirit. Jesus argued this subject conclusively, and mastered sickness, sin, and death on the very basis of his argument and its Principle. Understanding the nothingness of material things, their lack of reality, he spake of the material and spiritual as opposites, not contributing in any sense to the existence of each other. "The same fountain sendeth not forth sweet and bitter water," were the words of our Master, but our critic would hold eternal copartnership between error and Truth. Our critic will perhaps admit that God is incapable of sinning (if he does not allow this, we shall), whereas he made man capable of becoming a sinner! Then we ask, Did God, out of Himself — for He made man from the basis of God when he said, "Let Us make man" — make that which is capable of evil? From the foundations of good, did evil proceed? Nay, verily God never made evil, and never committed the fraud on humanity to make a man that was

capable of evil, and then claim He created not the evil, when evil alone is capable of producing it. Do you call this the act of goodness, to create the primitive, then to punish its derivative, and claim that it created itself? In common justice, we must either admit that God does not punish man for doing what he made him to do, and knew that he would do, else that God has nothing to do with evil, with sin, or a sinner, and never had, — which is the fact in the case. Sin is alone the author of sin; Truth neither creates error nor the capacity to err; hence, sin and sinners are mythology, the creations of error, and error is not the truth of being, but a falsity that dies of its own nothingness; and the greater becomes the error, the more certain it is that it will be self-destroyed. If only we would yield the belief that God made sickness, sin, and death, else that he made man capable of bringing out this trio at any moment, we should begin to sap their foundations, and to establish their sure destruction; but dignifying them with the authorship and authority of Deity, how dare we attempt to destroy that which He hath made? History shows that our metaphysics is gaining ground; that the arbitrary and unjust pattern for Deity originated in the mortal and not the immortal mind, and has been fading out of this so-called mind for centuries, and will eventually disappear.

If the opposite of God is as real as God, there are two powers, and God is not all-powerful. Is Deity omnipotent, while yet there is another might, another strong arm of sin that He cannot, or does not, restrain? Is Life God, as the Scripture saith, and Life, or God, entering matter, and matter driving it hence, and beating Omnipotence at every point?

Is the woodman's axe, that destroys what you term Life in a tree, superior to Omnipotence? Is the bullet that enters the heart of mortal man the destroyer of Life, God?

If Mind is at the mercy of matter, then matter is the Omnipotent. These are the doctrines that are "confusion confounded," a "kingdom divided against itself that cannot stand." One statement, contradicting another, renders it null and void. Is metaphysics as contradictory as this? If so, it cannot be science, and bring with it the proofs that it is science.

Christian healing is not the result of such contradictory aphorisms, or the invention of those who scoff at a scientific view of Life, God. Will our critic name the microscope through which we may discern Spirit in matter? And if the evidences of the existence of Spirit, or Soul, are palpable to spiritual sense only, and are not cognizant to the five personal senses, while yet these senses are indispensable to man's existence or entity, what becomes of the ego when matter disappears? One more question for our reverend friend. Why are the words instead of the deeds, of Prophet and Apostle, copied into your sermons, and quoted for people's instruction? When history records the lives of great and good men, we deem their acts paramount to their sayings, and they are those we strive to emulate. Our critic says, "Rest assured that whatever possible effect Mrs. Glover Eddy may have on the sick, it is by making them believe that she has a wonderful power from the Holy Spirit to remove disease."

Here does our critic imply that the members of his church, the believers in the New Church doctrines, would

have one half the faith in an individual whom they have never met, and whose system of healing is traduced by their pastor, that they have in him? And yet, if both of us should enter their sick-rooms together, we could heal the sick; and could he do this? and would that cure be the result of their faith in us? We have healed many an infidel whose only objection to our method was that we had faith in the efficacy of Truth, or the "Holy Spirit," whereas they had none.

We honor Christianity wherever it be found; but the demonstration of Truth, and a more spiritual life must come of it, or we have not arrived at what the word includes. We early united with the Orthodox Church, and not less, but more, do we love now the spiritual signification of the church militant. From Puritan parents we received an early religious education, and listened with joy when a child to these words, falling from the lips of our sainted mother: "God is able to raise you up from sickness"; and pondered the meaning of that Scripture, "And these signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues; they shall lay hands on the sick, and they shall recover."

The usual opinion that we must be a Spiritualist or medium, because we are not a materialist and creedist, we desire to correct. We were never a Spiritualist, and never were, and never admitted that we were, a medium. We have explained to Spiritualists how their signs and wonders are wrought, and illustrated by doing some of them; but have always said it was the result of mind on this plane of existence.

We have not a newspaper yet at our command through

which to right the wrongs and answer the untruths; but if we had, the slanderer and the hypocrite would have less to do.

My critic and I are like two artists, one of whom says, "I have pictures of mind real and glorious, and when others see them as I in their true light, loveliness, and immortality, and name them, as I, the only fadeless and real, they will learn that nothing is lost by a right estimate of the real, through which we gain health, home, and heaven."

The other artist replies, "You wrong my experience. I have no pictures except on canvas. True, the canvas renders my picture imperfect and destructible, yet I would not exchange mine for yours, for I made them, but here let me be understood that God made them also." Dear reader, choose which picture shall be yours, — the material or the spiritual. Both you cannot have. You are bringing out your ideals: is the temporal or the eternal your model? If you have two models, then you have no model, and are like a pendulum between the unreal and the real, that knocks against the ribs of matter and is thrown backward.

"How much less should we trust in them that dwell in houses of clay. They are destroyed from morning to evening; they perish forever, without any regarding it. Doth not their excellency which is *in* them go away? They die even without wisdom."

THE END.

REVISED EDITION

OF

SCIENCE AND HEALTH,

PUBLISHED BY

Dr. ASA G. EDDY,

8 BROAD STREET, LYNN, MASS.

FOR SALE AT

LOCKWOOD, BROOKS, & CO.'S, 381 Washington Street, Boston.

Also, at the offices of Mrs. Eddy's students in New York, Cincinnati, Philadelphia, Newburyport, Lynn, and Boston.

"I was sick six years, tried many physicians and remedies, but received no lasting benefit from any of them, and concluded I must remain sick the rest of my life. In this condition, I purchased the book 'Science and Health,' read it, was deeply interested, and noticed my health began to improve, and the more I read the book, the better I became in health. This I can say truly: it did for my health more than all the physicians and remedies that I had ever tried. Wishing to know more of the system it taught, I studied her method with the author, and immediately went into practice. The first year I cured cases of consumption, rheumatism, dyspepsia, piles, etc. Most of my cases had been given up by the most skilful physicians. Mrs. Eddy's system of treating disease metaphysically, as referred to in her book, 'Science and Health,' is the surest and quickest method of healing yet known. I thank God there is something discovered that gives us the mastery over disease."

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